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REVIEW.

"A candid Examination of certain Doctrine laid down and contended for by the friends of Sabbath Mails," &c.—(*Continued.*)

CHAPTER VII.

Examination of the sixth article of the New System; or an inquiry whether the prevalence of religion would endanger the liberties of our country.

If any man should judge from the debates of the Senate of Pennsylvania, on the subject of Sabbath schools, or from Mr. Johnson's report in the Senate of the United States, or from the resolutions passed at some of the anti-Sabbath meetings, or from the language of very many newspapers of the day, he would certainly be led to conclude, that the liberties of the American people were in imminent danger from the influence of the christian religion. But loud and long as the alarm is sounded from different parts of the United States, it will be well for our citizens to look into the state of the case as it is, before they withdraw their confidence from the christian system.

To prepare ourselves to decide this momentous question, let us in the first place carefully inquire, whether there is any thing in the nature of christianity which could justify a suspicion that it is unfavourable to civil liberty. It teaches us to believe in the existence of an infinitely perfect and holy God, who is every where present, beholding the evil and the good. It teaches us to believe in a day of judgment, in which we must all stand before this God and give an account of all that we have done, whether it be good or whether it be evil. It teaches us to believe, that in the issue of this judgment, the wicked shall be punished with everlasting torment, in a *lake that burns with fire and brimstone*, while the righteous shall be received to everlasting glory in the presence of the Lord. It requires us to love the Lord our God supremely, and to *love our neighbour as ourselves;* to be sober, and honest, and devout, and industrious; *to submit ourselves to civil magistrates*, and *to live peaceable and quiet lives*, doing unto all men as we should wish them, under like circumstances, to do unto us.

Surely such a religion as this must be well calculated to make good citizens, and if it is sincerely embraced by the heart, it will qualify them to live under a popular government. Montesquieu was therefore right, when he said, "The Christian Religion, *which ordains that men should love each other, would without doubt have every nation blest with the best political and civil laws; because these, next to this religion, are the greatest good that men can give and receive.*"—See the Spirit of Laws, Vol. i, p. 172.

Let us now inquire, in the second place, whether the history of christianity in the world will bear us out in the high expectations which we should naturally form from its sublime doctrines and its holy precepts.

The men of the new school, when they sound the alarm, and warn the nation to beware of christianity, usually refer, in a vague and indefinite manner, to the havoc it has already made of civil liberty. Any one, from reading Mr. Johnson's report to the Senate, would be led to believe, that most of the governments of the civilised world were religious despotisms, and that the natural consequence of christianity being acknowledged by any nation, was intolerance and oppression. I trust, however, that I shall be able to convince the reader, that the history of the world, so far as it has been affected by christianity, will, instead of placing religion in an odious point of light, show that it has always been the friend of civil liberty. Its preaching has, in a political as well as a spiritual sense, been *liberty to the captives, and the opening of the prison doors of those who were bound.*

If we contrast the christian nations of the earth with the *Pagans* and *Mahomedans*, we shall compel infidelity itself to admit, that there is a much greater degree of civil liberty enjoyed by the former than the latter; so that to take christianity with all its corruptions, it will be seen that it has greatly improved the political condition of mankind. But I am ready to admit that a corrupted christianity has sometimes been made use of, by the despots of the earth, for purposes of oppression. It is worthy of observation, however, that in these instances, it has rather been *infidelity*, under the mask of religion, which has formed an alliance with the state, to oppress the church of God, *and wear out the patience of the saints.* The papal hierarchy has been the principal instrument of religious oppression. But that man must be blind indeed, who would make christianity responsible for the acts of that power which has for many centuries been recognised as the *man of sin* and *son of perdition*, prophesied of in the holy scriptures. The church might as well be made responsible for the outrages of Mahomed, as for the abominations of the Pope. They have both of them usually acted in concert with the open infidel, in opposing the progress of pure and undefiled religion. The Pope must be considered, then, as an *anti-christian power*, wielding the perverted authority of heaven, against the bible, and against christianity, and the ravages which he has made must be considered as the genuine fruits of infidelity.

But I shall perhaps be told that there has been much persecution and bloodshed in England since the reformation from popery. This I shall not deny. The history of Great-Britain from the reformation down to the accession of William and Mary, is a history of oppression and persecution. But who were the persecutors? Who were the men that were steadily engaged in extending the royal prerogative, and trampling upon the liberties of the people? They were men, who, though they belonged to the church of England, gave sad evidence that they were at war with every principle of christianity.—They were men, who, while they were endeavouring to extend the royal prerogative, were trampling upon the holy Sabbath, and throwing off all the restraints of religion.—Now let me ask, who were the men that steadily resisted these encroachments upon liberty? Were they infidels? No; they were the godly and devout men of the nation, who, by reason of their pure and holy lives, were called *Puritans;* and by reason of their opposition to the episcopal hierarchy, were most of them either presbyterians or congregationalists. Mr. Hume, with all his opposition to these men, is constrained to confess, that the chief circumstance which subjected them to Elizabeth's displeasure, was their attachment to civil liberty.* This opinion is fully supported by the words of the Queen herself, in a speech from the throne, in which she charges them with daring to exercise their private judgment, and censure the actions of the Prince.†

The same historian tells us, that James the First was induced, if possible, to prevent the growth of puritanism in England, by his having noticed, in the Presbyterians of Scotland, "*a violent turn toward republicanism, and a zealous attachment to civil liberty.*" These principles he considered as nearly allied to the religion which they professed, and on that account, his oath to the contrary notwithstanding, he was their enemy through his whole reign.‡ In a conference at Hampton court, 1604, when the Puritans wished to have the King grant them leave to hold religious conferences for prayer and exhortation, he openly declared that there was no more agreement between *presbyterianism and monarchy*, than there was between *God and the devil.*‖ Again, in the reign of Charles the First, Mr. Hume tells us, that the *puritanical party were disgusted with the court*, not only on account of the restraints imposed upon them by the established hierarchy, but from their attachment to the "*principles of civil liberty essential to their party.*" Here, then, we see that the *puritanic* religion was esteemed by the accomplished, though perjured James, and by a most intelligent infidel historian, as the uniform and undaunted friend of republicanism and civil liberty, from the reformation down to the revolution, and that it was owing to the sacrifices and exertions of these godly men, that the advocates of absolute tyranny were kept in check, until the constitutional liberty which the British subject now enjoys was established, by the bringing in a puritanical or presbyterian prince.

But what is still more to the point, is, that these Puritans, who were the defenders of civil liberty and pure religion in Great-Britain, were the men by whom this country was chiefly settled, and the men from whom we have inherited our common christianity.—*The Puritans*, (says David Hume), *restrained in England, shipped themselves off for America, and laid there the foundation of a government, which possessed all the liberty, civil and religious, of which they found themselves bereaved in their native country.*§—These are the men to whom America is indebted for her pure and liberal political establishments, and for her moral and religious character.

Yes, fellow-citizens, it is the religion of our venerated puritanical forefathers, to which we are indebted, under God, for every thing which is dear to us as freemen. It is this religion for which we contend; it is this religion for which we are reviled and persecuted; and it is this religion which the *anti-christian party* have resolved to put down.

Their rage is directed against that class of Christians, which is called by the general name of presbyterian, a name which includes all of those denominations that are under the care of the General Assembly, or in correspondence with that body. But these denominations unitedly hold the same religion which was uniformly acknowledged in Great-Britain to be friendly to civil liberty. The Presbyterians were the men who were dreaded by the tyrants of Europe. They were the men who were considered at as great a remove from royalty, as heaven from hell.—What have they done, then, in this country, to render them the objects of so much suspicion? Are they more ambitious and aspiring than other men? Are they not as peaceable and as good citizens as the men who profess no religion? Are they more frequently guilty of crimes against the laws of the land, than their accusers? Have they ever expressed a desire for any innovations upon the political institutions of the country? None of these things will be pretended. They are not charged with any known combination against the government, unless Mr. Johnson's report amounts to such charge.

But we are told that they intend to bring on a union between church and state. This charge has been rung through all the changes of the octave, but it still remains to be defined and supported, before the good people of these United States should suffer their prejudices to be wrought up against the religion of their fathers. What do these self-appointed guardians of the liberty of our country mean by a union of church and state? If they mean the citizens of the state all becoming members of the church of Christ, good men would certainly rejoice in the union: But if they mean such a connexion of church and state as exists in Great-Britain, it will be seen at once, that it can be effected by nothing short of a revolution in the government. But have we any evidence that presbyterians desire such a revolution? or if they did, is there the least probability that they could effect it?

But we are told again, that if religion should continue to prosper, it will infuse itself into the political parties in our country, or Christians will combine and form a *christian party in politics.* In support of this charge, it is said that Dr. Ely, in a fourth of July sermon, proposed such a party, and advocated the principle warmly. My first answer to this, would be, that the Presbyterians, are not, as a body, answerable for the opinions or speculations of any one of their members. But even on the supposition that they were, what is there in Dr. Ely's sermon which is dangerous to the safety of the country? His whole doctrine may be summed up in this: *Christians ought to unite in supporting pious rulers.* Now suppose they should really do this, what evil would result from it? If a majority of the people should go with them, they would elect pious men to rule over us. But would it be an evil to the country to have righteous rulers? The word of God tells us, that "*When the righteous are in authority the people rejoice; but when the wicked rule the people mourn.*"

(To be continued.)

* See Hume's History of England, in two volumes, vol. i, p. 3. † See vol. i, p. 40.
‡ See vol. i, p. 123. ‖ p. 124. § p. 226.

COMMUNICATION.

For the Western Recorder.

SKETCHES FROM REAL LIFE.—No. VI.

The following sketch, Mr. Editor, I take the liberty of presenting, chiefly in the simple unadorned language of the individual who is the subject of it. He was fifteen years ago living as a missionary in Kentucky, and the history of God's dealings with him are thus detailed in a hasty, familiar letter, to one of his missionary brethren:—

"Between eight and nine years ago, meeting with a gracious and merciful manifestation of the pardoning love and goodness of God to my soul, after a scene of unutterable anguish & distress, my inmost soul breathed to be made holy and likened to God. I wrestled importunately at the throne of grace for weeks and months, that the Lord would sanctify me, and make me as he would have me to be; that he would draw his image upon my heart, and give me the spirit and temper of the heavenly country. I plead with the Lord to take his own sovereign way with me, and to use whatever means and dispensations of providence would effect this important object; his way, and not mine; his will, and not mine. I felt a sweet resignation to his sovereign will.

"After this, a singular train of adverse providences took place. I had an elegant stock of horses and cattle, which I was wintering on the cane of the low grounds of the Ohio. These I expected to convert into money, to the great advantage of my rising family. But in a few weeks they were all drowned by a rise in the river, except two horses, and a sufficient number of cows barely to give milk for my family. I had a coloured boy, well-conditioned, whom I intended to educate, and was pleased with the prospect of the help and satisfaction he was likely to afford me in a few years. But while absent, about sixty miles from home, to attend Presbytery, the news came that the little boy, in attempting to cross a creek, was drowned.

"A few days afterwards, I went to the woods, to drive up a valuable saddle horse, upon which I generally rode, when I found him lying dead. Here I felt myself in a dark labyrinth of gloom and distress. These dispensations appeared, indeed, like the frowns of heaven: Judgment after judgment! I examined for the guilty cause. General causes enough I could discover; but no particular ones, by which I could infer what the Lord intended by these dispensations. Where things were to end, was as dark as midnight to me. In the mean time, I felt it my duty calmly to submit to the sovereign will of God.

"Shortly after this, I was called to leave my family for a few months, to perform a missionary tour in the upper part of the state of Kentucky, and in the state of Ohio. I left them in as comfortable circumstances as I was able; fulfilled my appointment; and, coming home, my mind was much elevated with the prospect of seeing my wife and children, after such a long absence. When I came to ———, in Kentucky, yet two hundred miles from home, I found my wife's death announced in the public newspapers. This was the heaviest stroke of all! Every thing else was tolerable, when compared with this. No tongue can tell my anguish and distress on this occasion. My family now consisted of four little girls, all left without the tender care and instruction of a mother; while the judgments of God, like one heavy billow after another, seemed to roll over my head. My case appeared intolerable, till the Lord graciously unravelled the deep mystery of his providence, and brought me to see that he was *answering my prayers!* I then saw that I must give up the world, and all my earthly prospects; that I must live by faith, and trust the Lord, and depend upon him for all I needed for time and for eternity; that I must live like a stranger on the earth; that this world was no more my home or abiding place; that all my prospects must be beyond the narrow bounds of time; and that all I had to do for a support in life, was just to do my duty, and trust in the Lord. I felt my will to sink into the will of God, and resigned all into his hands.

"Since that time, I know not that I have felt an anxious thought about the things of time, or an anxious care about money or property; nor have I had any favourite plans or prospects about the things of the world. I kept my four little girls together, and in the providence of God lived better, even for the things of this world, than ever. Through the goodness of God, my little daughters conducted prudently; and although I had no fortune to give them, two of them married two of the most wealthy and respectable young men in the country; men of amiable moral characters, like the young man in the gospel, lacking nothing but religion; yet friendly to that. At the advice of my friends and intreaties of my children, I broke up house-keeping. My two single daughters went, the one to live with one sister, and the other with the other; while I took up my residence with my second daughter. Then I felt relieved from the world. Indeed, I could itinerate and preach, with a mind freed from the painful anxiety which I used to feel, when obliged to leave my poor helpless girls alone, for days, and sometimes for weeks together. My daughter ***** was one of the most tender and affectionate of children. She had often told me before her marriage, that I should come and live with her, and spend with her my declining years. At the request of her and her husband, I made their house, as I supposed, my permanent home. Here I went wrong. I began to be pleased with my situation—pleased with the prospect of spending my last days comfortably. I thought I was happily fixed for life. But O, what a vision, what a phantom, is earthly happiness! On the last Sabbath of July last, I went to Vincennes, to assist the Rev. Mr. *****, in administering the sacrament.—When I left home, my daughter was ill of a fever, but recovering. Her case, at least, seemed hopeful. I took my leave of her, and told her when I expected to return. The very day I designed starting for home, I was taken with a malignant fever, and lay a week under the care of a physician. My daughter had relapsed, and was recovering again. Because I stayed so long beyond the appointed time, she concluded that I was dead, and her mind was very unhappy. When her husband saw me coming, he suddenly informed her. The surprise gave her such a shock, that she never recovered. She died on the day following. I once supposed that she had obtained religion, while in ——— county, when about six years old. But for several years past, though serious, she was altogether in the dark as to spiritual things; had given up her hope, and indeed had never seen her way clear enough to join the communion of the church. This brought me to fear that she had never been a real penitent. The morning before she died, no tongue can tell, no heart conceive, the anguish of soul I felt, except one who has felt the same! To see my dear child, the darling of my heart, upon the brink of an awful eternity, and no hope of her salvation! The thought of her soul being eternally lost; this was more than a hundred deaths in one. All I could do was to lie at the feet of Jesus, and pray for mercy upon her soul. I carried the bible to the throne of grace, and on my bended knees, I pleaded God's own blessed promises before him; and I think his Spirit enabled me to plead in faith. I prayed and wrestled for her soul, till my bodily strength was exhausted; then entered into the house, and went to the room where she lay. "O, my dear daughter," said I, "is Christ precious to your soul?" She looked at me with a melancholy gloom.—"No," said she, "he is not." This pierced me to the very soul. "Father," said she, "I cannot get religion, and I cannot help it: What shall I do." She turned over in her bed, and cried, "Lord, have mercy on me, a poor helpless sinner!" The rest of the day I spent in the woods, on my knees, pleading for her. I felt it indeed a death-like struggle. Sometimes it seemed like a hopeless case. But I could not give it up. Though I was anxious for her life, yet I was willing to resign it to the will of the Lord. To save her soul from hell, to wash it in the blood of Christ, and clothe her in the righteousness of Jesus Christ; grant only this, and then do thy sovereign will. Live or die, I shall be resigned. I begged of the Lord to give me some kind intimation of his pardon and acceptance; and then do his sovereign will with me. After this, I never durst ask her life again. If ever I prayed till I could pray no more, it was now. I went to the house about noon, in a state of mind which words cannot express. I sat down under my intolerable burden; but in about ——— the Lord manifested himself to her. She called for me. "I am happy, happy! Glory to God, I am happy. O, father, don't you remember my happy times in —— county?" I asked her, did she feel now as she did in those happy times. "O yes; it is just the same." Do you feel the witness of the same thing you did then? "O yes, I do." She called for her sisters; but when they came, her ecstacy had so overcome her bodily strength, that she could not speak. From that time till her death, which was on Friday, she had a clear, steady hope of eternal happiness. Some time before she expired, I asked her if she loved the Lord Jesus. "O yes, I do." My dear child, do you see a boundless sufficiency in Jesus, that you can venture your whole soul upon him? She replied, "O yes." My dear Nancy, shall I be so happy as to meet you in that blessed country where Jesus is? "O yes," said she, "I will meet you there." Shortly after this she expired.

"Now all my pleasing prospects of a permanent home in old age, and my affectionate child comforting my helpless declining years—all these expired with her. But it is the Lord's will, and that is enough. The pleasing hope that she is with God, and that I shall meet her there, is more than enough. My darling child is dead. But Jesus lives, and is alive forevermore. Since the 16th of December, I know not that I have had one doubt of my everlasting happiness. But this fills me with shame and blushing, that I still know so little about God; that I am so unlike him. I know not that an hour has passed in that time, when I have not seen something in my heart, something in my duties, that has made me blush with shame before God. My best prayers, my best sermons, even when I think I have the presence of God and the assistance of his Spirit—when I look upon them, I am ashamed and confounded, to see such a mixture of pride, and selfishness, and hypocrisy, and unbelief. To be holy; to be likened to God in holiness; to be dead to the world; to live above the world; to have my heart in heaven, and my affections always there; and to see my three surviving children walking with God as Enoch did; this, if I know my own heart, is all I wish, all I desire. The precious doctrines of the faith, that are so much despised and reviled at the present day, the more I know of God and feel his love, the more I am delighted with them. O, they are the most precious doctrines in the world. They put the crown on his head; they make Him all in all, and lay the poor pardoned sinner below the dust of his feet, as dependent on him for the smallest act of faith, for the spirit of prayer, and every thing else, as the helpless infant when at its mother's breast. But I must conclude this worthless scrawl.

"J. M'G."

"*P. S.*—A short narrative of **** ****, the husband of my deceased daughter:—

"About eight years before he married into my family, when the thought never entered into my mind that he would be so nearly connected with me, I felt an intolerable burthen of mind about the state of his soul. For several days it was a heavier load of distress than I ever felt, under the deepest personal conviction; so that I spent many painful hours in secret prayer for his conversion and salvation. On a certain night, I felt such a load of distress, as if I could not live. I returned again, and prayed for him with all importunity. After I went into my lodging room, I thought I would pray once more for him. I kneeled down and wrestled with all importunity. A pleasing idea opened to my view. When Jesus was on earth, no person that came to him with the case of another, was ever disappointed or rejected. This gave me encouragement, and I wrestled the harder. Presently, the plan of redemption opened in its glory and sufficiency. I saw the beauty, glory, fulness and sufficiency of Christ, exactly suitable to his case. I felt the most pleasing confidence that he was a vessel of mercy; that God would convert and save him. I felt so happy, that I could not lie down to rest, but walked the room for about an hour with inexpressible joy. When I afterwards talked with the young man about his situation, he treated me with contempt and resentment. Yet my hope of him could not be shaken. His wife's conversation with him on her death-bed, after she had obtained hope, was the means, in the hand of God, of awakening him to an awful conviction of sin, so that he had no rest day or night. The same burden returned upon me, which I once felt for him for many days. I must believe the Lord enabled me to carry his case to Jesus, as the woman of Canaan did that of her daughter. At this time, as I was going from home, to be absent two days, I conversed with him. He was in an agony of distress, and seemed to be rather in a despairing way. But as I rode along, my mind altogether occupied with his case, praying for his salvation, the glorious plan of redemption again opened to my view in its sufficiency and suitableness to his case. It seemed to me that God had got a new crown; that the attributes of Deity were glorified by the salvation of another soul; and that the golden harps of heaven would be attuned to the hallelujahs of the ransomed millions. I felt sweetly conscious that I had carried his case to God by faith, and asked his salvation in the name of Christ. God gave me to feel that I prayed in the name of Jesus. The Spirit indited my petition; the whole work was God's, and the glory his. My exercises changed. I could no longer pray for his conversion."

The rest of the manuscript is wanting. But when the substance of the narrative was first communicated verbally to me, the conversion of the son-in-law was mentioned; and it was further stated, that the writer himself had acquired, as his acquaintances could not fail to perceive, a most remarkable habit of constant, simple, child-like reliance upon God. He would go to the mercy-seat, for the supply even of the smallest of his wants, temporal and spiritual; and perhaps in modern times, no man has received more numerous, striking and direct answers to prayer. Through a train of afflictions and merciful interpositions, he at length learned to walk by faith and not by sight. Ere this, I suppose, he has passed through the valley of the shadow of death, and been conducted by the great Shepherd of Israel, into the presence and joy of his Lord.

Your's, &c. P.——R.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. XIV.*

It is well known, Messrs. Editors, that a long series of numbers, on a single subject, is not apt to be read; especially if it be of the nature of a legal or diplomatic discussion. On this account, I have felt many misgivings in calling upon the public to follow me from one stage to another of the negociations with the Cherokees; but I have been advised that no part of the preceding numbers could be omitted without injury to the cause. If I were arguing before the supreme court of the United States, a simple reference would, in many cases, be sufficient, where I have felt it necessary to make quotations. Yet I think any candid lawyer will admit, that, if he were pleading the cause of the Indians before the highest tribunal in our country, he would be constrained, by faithfulness to his clients, to dwell much longer upon some topics than I have done. Let it be remembered, that the honest, fair-minded, intelligent members of the American community are to decide this question; or at least that they may decide it justly and properly, if they will take the trouble to understand it, and will distinctly and loudly express their opinion upon it.

And here let me humbly intreat the good people of the United States to take this trouble upon themselves, and not to think it an unreasonable task. Let each intelligent reader consider himself a juryman in the case; and let him resolve to bring in such a verdict as he can hereafter regard with complacency. It is not a single man who is on trial, and who may lose his life by the carelessness of the jury. Sixty thousand men, women and children, in one part of the United States, are in constant expectation of being driven away from their country in such a manner as they apprehend will result in their present misery and speedy extermination. Sixty thousand human beings, to whom the faith of the United States has been pledged in the most solemn manner, *to be driven away;* and yet the people of the United States are unwilling to hear their story, or even to require silence till their story can be heard!

I am encouraged, Messrs. Editors, to proceed, by the assurance which has reached me from different quarters, that our community is not callous to every feeling of justice and honour, in relation to the Indians; that there is a greater disposition to inquire on this subject than on any other now before the public; and that even my numbers, deficient as they are in vivacity, are extensively read with that interest, which the magnitude of the cause, in all its bearings, may well excite.

A few remarks upon the treaties with the Cherokees may not be useless.

It is a natural inquiry—Have there been any attempts to treat with this nation since the year 1819? There have been many; and although the statesmen of Georgia now think that the United States have no power to make treaties with the Indians, it is not more than one or two years since they were urging Congress to make appropriations for this object, and pressing the Executive to procure the Cherokee country by negociation. In regard to this matter they have been extremely importunate. Mr. Monroe was teased by them during his whole presidency. Their scruples, as to the extent of the treaty-making power, are of quite recent origin; and it is supposed that they would not vehemently remonstrate, if a treaty should now be made, the terms of which would compel the Cherokees to take up their residence under the shade of the Rocky mountains. The scruples about the treaty-making power seem not to have existed till after the Cherokees refused to treat any more. When chiefs and people had thus refused, at home and abroad, in their territory and at Washington; when they had declared in writing, that there was not money enough in our national treasury to purchase an additional foot of Cherokee land; and when these declarations were made with a determination and constancy which left no hope of forming a treaty, *then* it was discovered that the government of the United States possessed *no power to make a treaty.*

In my third number I observed, that it is of little importance whether the treaty of Hopewell is in force now or not; and that Judge White, of Tennessee, supposed it to be abrogated. All the most material parts of that treaty are incorporated into the treaty of Holston. There is one provision, however, not thus incorporated, viz. that the Cherokees may send a deputy of their choice to Congress. Though this treaty of Hopewell was made under the old confederation; yet, if it is in force, good faith would require that the Cherokees should now be allowed a privilege *tantamount* to sending a deputy to Congress at the time that the treaty was made.

The following reasons which have become apparent in the course of this investigation, satisfy me that the treaty of Hopewell is still in force:—

1. In all the subsequent treaties, there is no intimation, not even the most obscure, that this treaty, or any other, had been abrogated, annulled, or superseded.

2. In the second treaty of Philadelphia, 1794, the United States give money "to evince their justice" to the Cherokees, for relinquishments of lands by the treaty of Holston. Here both treaties are mentioned in

* This number was mislaid by the editors of the Intelligencer, and hence it appears out of its proper place in the series.—*Eds. N. Y. Obs.*

precisely the same manner; which would hardly have been the case, if one had been abrogated, while the other was the foundation of all subsequent treaties.

3. The first article of the third treaty of Tellico, is in these words:—"All former treaties which provide for the maintenance of peace and prevention of crimes, are, on this occasion, recognised and continued in force." The treaty of Hopewell was a *former treaty*, which was directed almost wholly to *the maintenance of peace and preventing of crimes*.

4. In the second treaty negociated by Gen. Jackson, 1817, it is stipulated, that "the treaties heretofore [made] between the Cherokee nation and the United States, are to continue in full force." The phrase "*the treaties*" means the same as *all treaties*.

It is not probable that all these documents were before Judge White, when he arrived at the conclusion above stated. At any rate they will probable lead most readers to a directly opposite conclusion.

Here, then, we have sixteen treaties with the Cherokees, negociated from 1785 to 1819, ratified by five Presidents, all resting upon the same principles, all consistent with each other, and all now in force, except that some parts may have become absolute by subsequent stipulations on the same subjects. The earlier treaties are repeatedly and solemnly recognised by later ones. An official letter of Mr. Jefferson is curiously wrought into a treaty, so as to form a connecting band to the whole system. In the last treaty of all, negociated by the present Vice-President of the United States, a law of Congress is introduced for the permanent defence of the Cherokees.

If we look into other treaties with Indians, from the Delaware treaty of 1778, (from which a quotation was made in my ninth number), to the Creek treaty of 1826, the same inviolable territory, the same solemn guaranty, the same proffer of friendship and good neighbourhood, will every where be found. So many treaties had been formed with Indians previously to 1810, that Mr. Justice Johnson pronounced them "innumerable." In none of these treaties is the original title of the Indians declared to be defective. In none of them is it said that Indians have not the power of self-government, or that they must come under the government of the United States. In no case have the Indians signed away their inheritance, or compromitted their independence. They have never admitted themselves to be tenants at will, or tenants for years. Upon the parchment all stands fair; and so far as their present engagements extend, they are under no more obligation to leave their country than are the inhabitants of Switzerland to leave their native mountains.

What is the evidence brought against this mighty mass of treaties? Nothing; absolutely nothing. The Secretary of War merely says, that the Cherokees were *permitted* to remain on the lands of Georgia. But where is his authority?

If we turn from the treaties to the laws of the United States, we find the whole system of legislation made in exact accordance with the treaties. Nearly all these compacts required appropriations of money. When the appropriations were made, the treaties came of course under the view of both Houses of Congress; and every such appropriation was of course an assent of Congress to the treaty.

Besides, some of the most important articles of the treaties were taken from previously existing laws of Congress. Thus, the 11th article of the treaty of Holston is taken from the treaty made with the Creeks at New-York, August 7th, 1790, where it was inserted *verbatim* from "an act to regulate trade and intercourse with the Indian tribes," which was approved by President Washington only sixteen days before.

This discovery I have just made, and consider it as decisive evidence that the treaty with the Creeks was a measure of great deliberation, and that the eminent men of that day laboured to make every part of their political system harmonise with every other part.

If we leave both laws and treaties, and look at the conduct of our government toward the Indians, we find the professions of Indian agents to have been always directed to this one point, viz. to satisfy the Indians that the government would deal justly and faithfully by them, would perform all its engagements, and would secure to them the permanent possession of their country.—They were constantly urged to become farmers, to educate their children, to form a regular government for themselves; and all this avowedly with a view to their permanent residence. This was done by Gen. Washington, by Mr. Jefferson, by Mr. Madison, by Mr. Monroe, as can be shown from published documents, and probably by the elder Adams and his son.

To treaties, laws, usage, every public and every private pledge, are to be added the dictates of reason and common sense, and the principles of immutable justice. All these stand on the side of the Cherokees. Still Georgia demands all the land which lies within what are called her chartered limits. The nature of this demand will be examined hereafter. WILLIAM PENN.

From the Home Missionary.

REV. MATTHIAS BRUEN.

The last number of our work contained a brief notice of the death of Rev. Matthias Bruen; and an intimation that some further account of this beloved man might be expected for the present month. It is with a kind of painful satisfaction that we redeem this pledge, by presenting our readers with a *short*, and, for that reason, if no other, an *imperfect* sketch of his life.

Mr. Bruen was a descendant of the puritans, who first settled in New-England. His family had subsequently been, for several generations, resident in Newark, New-Jersey, where he was born, April 11th, 1793. His parents dedicated him to God in baptism. The early christian instructions bestowed on him, appear to have been signally blessed; for he experienced, even from childhood, great tenderness of conscience. He did not, however, date his conversion before his eighteenth year.

Mr. Bruen early discovered very hopeful talents, and a love for intellectual pursuits. He soon acquired habits of industry and application to his books, which rendered him a successful scholar. His course of academical studies was extremely liberal. In 1808 he was admitted a member of Columbia college, and was graduated in 1812. He entered soon after on the studies appropriate to the sacred office; and remained the full term of years in the theological seminary, under the care of Rev. Dr. John M. Mason.

In the summer of 1816, he left the United States, in company with his distinguished preceptor, and travelled extensively through Europe. The following sentences in his own hand writing, give a pleasing impression of the spirit which filled his mind on his departure. "With every means of pursuing my inquiries, and the most flattering prospects, may I never forget that they form the standard of my responsibilty. While I am for a time relieved from the pressure of public labour, may it be for some better purpose than to satisfy an idle curiosity, or an empty ambition."

Having passed, in happy consistency with these recorded principles, two years and a half in foreign travel, he was on the point of embarking at Liverpool for his native country, when he received an urgent request to preach in the American chapel of the oratory in Paris. He accepted this invitation, was ordained to the work of the ministry in London, and occupied his new sphere of duty for six months.

After his return to the United States, he preached in different places, at the call of Providence, until 1822, when he was employed as a missionary in this city, by a Committee of Missions appointed by the Presbytery of New-York.* The result of his ministrations, in this capacity, was the collection of the Bleecker street church and congregation, who erected the commodious and pleasant edifice which they now occupy. Of this people he became the stated pastor; and was privileged to continue his acceptable labours among them, till within a few days of his death.

During the infancy of his congregation, Mr. Bruen, in accordance with his uniform desire to increase his usefulness, accepted the appointment as agent and corresponding secretary of the United Domestic Missionary Society. He came to the aid of this institution at an interesting crisis. Its Executive Committee were commencing what they deemed a somewhat new and improved plan of missionary operations; better adapted, to say the least, than their own had been, to gain the interest and co-operation of the destitute, for whom they made provision. The spirit with which he entered into this plan, matured its parts, and recommended it to the confidence and patronage of Christians, are known to the public. His services identified his name with the subsequent prosperity of that institution, and had no small influence in giving existence to the American Home Missionary Society, into which it was happily changed.

Having occupied this sphere of useful labour about eighteen months, he resigned his office in the society, that he might devote a larger portion of his time to his pastoral charge. He did not, however, withdraw from the direction and responsibilities of home missions. He remained, with his hearty consent, in the Committee of the National Institution; and sustained its extensive operations, equally by his counsels, his prayers, and his effective influence. The last official duty which he performed for Christ, was a charge delivered by request of the committee, at Woodbury, Connecticut, to several young men who were there ordained with special reference to western missions.

The effects of Mr. Bruen's more undivided efforts among his people were beginning to be felt, in the healthful increase both of the church and congregation; and his benevolence to have a still wider agency in fostering the christian enterprises of this city and nation, when it pleased the great Head of the Church suddenly to interrupt his useful labours by death.

His decease was a most unexpected providence. It was sudden. From Woodbury, where we have mentioned he performed his last public service, he returned in usual good health to New-Haven, and the same week to this city, with the intention of occupying his own pulpit on the Sabbath. He did actually meet his people in the morning of the Sabbath, and enter upon his accustomed service, when he found himself under the pressure of disease, and was constrained to call upon a clerical brother present to complete what he had begun. From that hour, he was the victim of excruciating and almost incessant sufferings. His life was worn out by the violence of his pain. But while his death was alike violent and unexpected, it did not fail of developing, as might have been expected, more of that christian temper, which had marked his public and private character, while in health. He was indeed surprised, when he first understood how certainly and how soon he was to change states and pass into eternity. He expressed the deep impression which he had of the suddenness of his call. "God," he said, "is coming in darkness. Lord have mercy on my soul." But quietness and assurance of spirit soon returned, and gave utterance to sentiments of grateful love to God, and peaceful confidence in Jesus Christ.

It might have been expected, that in such a time of agonising pain, and solemn anticipations of the eternal world, he would have taken no thought but for himself. Instead of this, his week of fatal sickness was one of intense solicitude for the best interests of all his friends, and especially of the loved flock of which he was pastor. Besides conversing in the most serious and faithful manner with many individuals, he sent instructive messages to others, as the last friendly advice of their christian guide. He gave the same deliberate attention to the adjustment of his secular affairs, and bade a most affectionate and christian farewell to his relatives, his wife, and the two lovely babes whom he was leaving behind. Not were his thoughts and anxieties confined, in this trying hour, to the individual objects of his attachment and the subjects of his pastoral charge. "I die," he said, "in peace and love with all men." To the Executive Committee of the Home Missionary Society he sent, as his dying message, "Your's is a great work; the work of God; hold on." He earnestly requested that nothing might be said respecting him in his funeral discourse, which should not consult the welfare of others. "Don't make me out a saint," he said, "for that would be to ruin souls." "Don't preach a gloomy sermon, but make heaven seem brighter than the world." Being asked, a few hours before his death, whether he could give his attention during a short devotional exercise, and having answered in the affirmative, several passages of scripture, descriptive of God's care of his people, and replete with gracious promises, were read to him. As he remained entirely silent, the inquiry was made, whether he had heard what was read. He replied, "I heard and loved it—every word." "Is your mind at rest?" "Yes, I have a calm peace within." Then after tenderly embracing his near relatives, and addressing them in the most impressive manner, prayer was made until he became fatigued. He did not long survive this expression of his faith, and affectionate leave of his endered friends; but fell asleep on the morning of the Lord's day, Sept. 6th, 1829, in the 37th year of his age.

The death of Mr. Bruen has made a mournful breach in the communion to which he was attached; and, we may add, in the ranks of active christian benevolence. He died in the midst of his strength, and just as he had gained an elevated sphere of usefulness in the world. There are few individuals in the church, or in civil life, whose services promised more solid advantages to society; and few who might not have been spared with less injury and hazard to the cause of missions. Many are the destitute and the feeble churches in our land, whom he has been instrumental in feeding with the bread of life. While he gave his attention to many other objects of christian charity; while neither the bible, the Sunday school, the tract, the foreign mission causes, nor especially the Greek cause, having for its object to enlighten and render "single" the very eye of Europe, was suffered to want his cheerful co-operation; we speak advisedly in saying, he expended many of his best hours and most anxious attentions, on home missionary effort, as identified with the best interests of our country.

The friends of the Sabbath will long remember his zeal in the measures adopted for promoting its sanctification.

The character of Mr. Bruen is too exactly developed in his useful life, to call for an extended delineation. He was highly accomplished in manners, in literature, and the knowledge of men. He was an elegant scholar, and often extremely happy in bringing his learning to assist his forcible illustration of practical subjects. The operations of his mind were rapid. He had a most retentive memory, and a sound judgment. He possessed a nice sense of what was honourable, and becoming the place and time, as well as lawful; and a characteristic abhorrence of whatever is trickish and mean. With high and honourable feelings, he united great ingenuousness, and humble views of his own powers and acquisitions; but especially of the measure of his religion. No person who knew him, we might say, none who observed his deportment for an hour, could fail of marking him for a man of truth and moral intrepidity. There was a beautiful correspondence of his kindly, dignified and discreet demeanor, to the actual characteristics of his mind.

His ministrations were not only instructive and acceptable to his people, but sanctified to the conversion of some, who mourn in his decease the loss of a spiritual father. Seldom, it is believed, has any congregation manifested a more universal and tender attachment to their pastor; or greater sorrow at his removal; while the public sympathy expressed during his illness and at his funeral, give no doubtful testimony to the high estimation in which he was held.

His death has occasioned the publication of two excellent sermons, by Dr. Cox, of this city, and Dr. Skinner, of Philadelphia; of which the reader will perceive a liberal use has been made in preparing this narrative.

*It deserves to be mentioned, that notwithstanding Mr. Bruen performed this service by appointment and under the direction of this committee, he generously declined receiving from them any compensation.—*A Member of the Committee.*

INTELLIGENCE.

PALESTINE MISSION.

Since the temporary abandonment of this station, by the removal of the missionaries to Malta, the christian community, it is to be feared, have been in some measure losing sight of its importance. And as there is ever a strong propensity to walk by sight rather than by faith, it is more than possible that this station is beginning to be forgotten in the *prayers* of Christians. The fact should be far otherwise. This is no time for forgetfulness or for fainting in prayer. "Call upon me in time of trouble," is the direction of God himself. But whatever may be the sentiments of others, there are individuals on the ground, it would seem, who will not soon forget the claims of this mission.

The Missionary Herald, for the present month, mentions that letters have been received from individuals by the missionaries, which are of a gratifying character, inasmuch as they testify to the kind interest and good feelings of the writers; some of whom, it is to be hoped, have been taught by the Spirit of God. Under the head of Syria, the Herald presents three of these letters received at Malta a year ago, and translated by Mr. Bird.

The first is from Tannoos El Haddad, Mr. Smith's Arabic instructor, from whose controversy with his priest copious extracts have appeared in the Herald, and was addressed to Phares El Shidiak, then at Malta.

"You say that Mr. Smith still remembers me with affection. Many thanks to his goodness. On my part, likewise, I can assure him that he is never absent from my thoughts, for he is my beloved friend in the Lord. But I am persuaded that the regret he may have felt at our parting is not to be compared with mine; for he is gone to other friends in whom he finds a consolation, which I have not; for although I have been born and bred in the land, yet I am now left alone, because all my acquaintances shun me.—However, thanks be to God, nothing has fallen upon me like what I had feared; for I was really apprehensive that I should be quite unable to stay in the country. No one up to the present time has molested me, though I have experienced some few harmless assaults from some individuals. But I am ready to meet whatever shall come upon me in the name of the Lord.

"A few days ago, I had a visit from one of your cousins, called Anton, the same who assisted Asaad last year to escape, and was obliged to pay a fine of 500 piastres. He informed me respecting the present state of Asaad, that the *public report* is, that he is dead; but that the *secret fact* is, that he is alive; that no one is allowed to visit him, but such persons as will not confess that he is alive; for the patriarch has laid under a curse all who give countenance to such a report."

The following is part of a letter from Yooseph or Joseph Leflufly, who has been very frequently mentioned in the journals of Mr. Bird, inserted in this and the two preceding volumes. The remarks respecting Asaad Shidiak are introduced for the purpose of showing how the ecclesiastics feel and speak respecting him:—

"When the oppressive tax was levied upon me, (mentioned in an accompanying letter), I set off for the village of Dobia, to see if it would answer for me as a place of residence. Soon after I arrived at the place I met with Abdallah, the Maronite bishop of Sidon, who, as soon as he saw me, said to me, "Your associate is gone to perdition." I asked him to whom it was he alluded? He replied, "Asaad El Shidiak." I asked, when did he die? He said, "It was when I was at Cannobeen on a visit to our lord the patriarch." He then gave me an account of the particulars of his death. And when I saw that the power of the beast reigned in that village, I stayed one night and returned to look me out some other place. To-day I am come to El Mansurie to see our brother Tannoos El Haddad; and also to ascertain the truth of the report that Mr. Wolff had arrived at Beyroot. I find that Mr. W. has been here, but has gone now to Damietta in Egypt.

"From my letter to my brother-in-law, Wortabet, you will learn what oppression has fallen upon me. I now beseech you, my friends, by the love of our blessed Lord Jesus Christ, our only mediator, that you would pray for me at all times without ceasing; and may our Father, the Father of Peace, who keepeth you, bless your word, and permit me soon again to see your faces; for you have left me in this land a solitary individual, in the midst of lions.

"Your brother," &c.

The remaining extract from a letter addressed to Mr. Bird, presents a single view of the distress and terror into which the people of those countries are thrown by the prevalence of the plague. The writer's name (not office) is John the Priest:—

"Ten days from the time of your departure from this place in peace, my youngest son Naami fell sick; and after bringing on us a world of fatigue and trouble, in three days died, leaving us overwhelmed in cares and fears and grief. About fifteen days from this time fell sick also, Nasallah, my eldest son; and now we were more terrified than ever. But we took him down into the city, and hired people to attend upon him, and finally, thanks to God, his case turned favourably, and after four weeks, from the weight of my expences, I determined to have him washed up and brought home.—So I did, and blessed be God, we are now in health, and ready to kiss your hands.—The plague ceased this year sooner than usual; and since the feast of St. John, no one has "fallen" or died with it, and all people now mingle without fear.

"Your departure from here, be assured, has borne exceedingly heavy upon me; and I pray the merciful God our Saviour, that he will let me see your faces once more, that I may be at ease concerning your state. Then will I say—I waited patiently for the Lord, and he inclined unto me and heard my cry."

EPISCOPAL MISSION TO GREECE.

Mr. Robinson, who has for some time past been on a tour of investigation, states the results of his observations in a letter dated June last, at the southwest of the Morea. He thinks, in the first place, that missionaries should be sent to Greece; not many at a time, but men who are prudent and learned: Second, that though Episcopalians would have some peculiar advantages over other denominations, it would be unwise at present to raise any question of a sectarian character; and third, that the circulation of the scriptures (without note or comment, we suppose he means) would be the greatest present means of usefulness.

"When the bible is generally received and read, (he says), a foundation will be laid for various other efforts; and even if missionaries should be compelled to cease from work, they would leave behind them the living oracles of truth to plead against sin and error."

How would *high* churchmen like this idea?

Next to the circulation of the bible, he would desire the establishment of a press, which should publish a number of works adapted to the present state of the Greek church, and issue a small semi-monthly religious newspaper, showing, in some measure, what the protestant churches *are*, by what they are accomplishing in the way of benevolent operations. The paper might also give extracts from the Greek fathers. He thinks Athens, if it should become free, would be the place for the mission press. He remarks in the fifth place as follows:—

"Free conversations, on suitable occasions, which may be often easily turned into a sort of off hand discourse, and terminated with a pointed application. In this way the gospel may often be preached without exciting jealousies. It would be imprudent at present to imitate Mr. Hartley, and venture to preach in a church, even though permission should be given. Still, though I say this, many remember Mr. Hartley's preaching with much satisfaction. The monks of a convent where I dined about ten days since, told me that they had heard him with much pleasure, and that his doctrine was consistent with that of the orthodox oriental church. Addresses may often be made, to which a religious bearing may be given in schools. I have not Greek enough yet to attempt this, but I have ventured two or three times in Italian, the master interpreting for me."

We are not quite so certain about the propriety of ministers refusing to preach *publicly*, when permitted. The first missionaries of the cross had far more prejudices to meet, than are to be found in Greece, but they have left us no precedent of this character.

Mr. R.'s views as to education in Greece, seem to correspond with those of Mr. King.—There is great demand both for schools, and the means of establishing and sustaining them, at least for a time. Female education is greatly neglected.

Population of the Globe.—A late number of the London Missionary Register contains an estimate of the population of the globe, from a work by M. Adrian Balbi. From this it appears that there are subject to protestant states 190,000,000; and to Roman catholic states 135,000,000 Of the Greek church, there are 60,000,000.—*Conn. Obs.*

The Christian Sabbath.—Extract of a letter from a distinguished member of Congress:—

"I look to the objects of the General Union for promoting the Observance of the Christian Sabbath with daily increasing interest. If we can, under the divine blessing, accomplish no more than raise the tone of moral feeling in the christian church, it would richly reward the severest toil. But it can do more. There is an amount of influence among the friends of Christ, in the United States, to be brought out by the agency of this Union, that must be felt. I pray that the blessing of the Lord of the Sabbath may rest upon your counsels."—*N. Y. Obs.*

State of Religion in the Colleges.—As the terms for study have recently commenced, in most of our colleges, we have not any facts of special interest to communicate, except the cheering one, that an unusually large number of professors of religion have joined the several freshmen classes. In one or two colleges, this will be the means of giving a preponderance of influence on the side of religion. The providence of God, in the past history of our literary institutions, speaks with a voice of admonition, as well as of encouragement, to all the friends of piety and human happiness. It says to them, in impressive language, that nothing but the living influence of the Spirit of God can render our seats of literature real and permanent blessings to the world It also holds out the encouraging assurance, that this influence may be abundantly enjoyed in answer to faithful and fervent prayer.—*Quarterly Reg.*

American Education Society.—Quarterly meeting of the Board of Directors.—At this meeting, held in Boston, on Wednesday the 14th of October, there were received, upon the funds of the Parent Society and its branches, fifty-three new beneficiaries, forty-nine by recommendation of examining committees, and four by transfer from another Education Society.

The whole number of young men assisted by the Parent Society and its branches, at the recent meetings of their respective Boards of Direction is 377. The whole amount appropriated is $6472.

In consequence of information communicated to the Board at this meeting, by the government of Amherst College, respecting a beneficiary in that institution, it was voted, that *his name be stricken from the list of beneficiaries of the Society.*

Two young men were *suspended*, also, at this meeting, for insubordination to the authority of their instructors.

Georgia Education Society.—From the last report of the Georgia Presbyterian Education Society, it appears that there are thirteen beneficiaries on their funds; and that their receipts during the past year have amounted to $1891 18. From this institution we have reason to anticipate a very considerable acquisition to the number of those to whom the oracles of God are committed. Some of the churches in Georgia appear to be awake to the importance of training up among themselves an educated and efficient ministry.—*Philadelphian*

REVIVALS.

We quote the following remarks from the Boston Recorder, with the full conviction that they are, for the most part, applicable to the state of the churches throughout the land:—

"Every individual believer, every individual church, finds returning mercy after a season of darkness and rebuke, only by deep humiliation and penitence for sin; and if any special or prominent sin has hid their Lord's face from them, *that* sin must be renounced, or it proves an insurmountable barrier to all reconciliation. So there must be one or more prominent offences in the churches at large, by reason of which our whole Zion is in sackcloth; offences which call for general repentance and united confessions; offences which must be lamented and forsaken, before general tokens of returning favour will be manifested. While our transgressions are upon us, we shall pine away in them, and God will withhold his genial influence. When he marked our transgressions and withdrew his Spirit, he went up into his place, until we should acknowledge our offences and seek him early.

"Possibly a diligent search might discover a *combination of sinful causes*, rather than one giant iniquity; different sins lying upon different portions of the community, rather than one common to them all. One church or congregation may have provoked the Holy One by a penurious spirit, another by unbelief, another by worldly conformity, another by vain glory, and so on through the long catalogue of abominations; and almost the only ground of agreement may be, that all have consented at the same time to depart from God, and each to offend him in its own way. Each, therefore, must search out the evil it has itself done, whether it has sinned alone, or in company with others. A general repentance is requisite, whether every family must mourn apart, each heart knowing its own bitterness, or whether all eyes are directed to some great and prominent offence. We should probably find, that local and separate provocations have had a combined influence; and that some particular evils have had a general prevalence, preying on the living energies of the church, as doth a canker."

We hope our eastern brethren will continue to speak out on this momentous subject. What if the uncircumcised in heart have enjoyed their triumph? "The triumph of the wicked is short." "The Lord shall have them in derision." In due time, they shall see his cause gather new strength from the spoils of his adversaries.

Oneida Co.—It gives us pleasure to learn, that a revival has commenced in two towns of this county. May the Lord continue this visitation of mercy; and may his own people come up speedily to the help of Zion, by their prayers and exertions. Let every builder *begin* at once, without waiting for others, and the work, by God's blessing, will go forward.

Solemn Scenes.—Extract of a letter from a young gentleman, teacher of a select school of adult youths, to his father:—

"No language that I can use, will convey to you an adequate idea of what I have lately seen and felt in my school. I have witnessed before what I considered powerful revivals of religion; but never saw any thing equal to what I have recently witnessed.

"There has been for a fortnight past a visible and growing seriousness among my scholars. Last Friday one young lady was powerfully brought from the kingdom of darkness into that of God's Son. She exhibited very clear views of the depravity of her heart, and of the nature and importance of a thorough change. In the afternoon previous to her hopeful submission to Christ, she was asked, "Do you want to go to heaven?" "No, not with the heart I now have." Last evening I saw her; she appeared very different, and quite calm and happy. I said to her among other things, "Do you love a holy God?" "O," said she, "I think I could praise him even in hell." Passing over several interesting particulars, I come to some events of yesterday. As I went into the school in the afternoon, I found the scholars all there and in their seats. The house was still and solemn, as the house of death. Many appeared in deep and pungent distress, and not a few sobbing aloud. It was with great difficulty that I could proceed with the regular duties of the school. Before closing, I made a few remarks on the nature and importance of submission to Christ, and urged the duty. After prayers, they all sat down. They seemed unwilling, and almost unable to go out. I left them. How long they stayed afterwards, I cannot tell. In the evening I attended a weekly meeting, established several weeks before, specially for the school. After the religious services of the meeting, I invited those who were anxious, to stop a few moments for private conversation. Nearly thirty stayed. The scene that was presented, I cannot describe. I have often thought that to attend a meeting of anxious sinners was interesting and solemn, and in some respects joyful. But this was the most solemn that I ever witnessed. In some respects it was indeed gloomy and awful. The great distress that was manifest, and the groanings that were heard, reminded one of the wailings of the damned.

"But this morning revolved upon us a brighter day. After I went into the school, I found on inquiry, ten professedly rejoicing in hope. I spent an hour with them in the forenoon, and one in the afternoon, particularly on the subject of religion, and specially in regard to their own views and exercises. Instead, therefore, of going though the stated exercises of the school, as you will suppose, I went through the business of an inquiry meeting.

"*Oct.* 16.—I have now, dear father, reason to hope that *fifteen* of my dear pupils are new creatures in Christ Jesus. Great glory is due to God, for his rich and sovereign grace and mercy herein displayed. You will perhaps say I am too hasty in my conclusion. It may be so. I know that, as yet, there has been but little or no time for trial. I know also there is danger of being deceived. The work of which I have spoken has been powerful indeed. The change in each case appears to be great and striking; and so far as I can judge, it seems to be marked with the saving power of God. Time alone must show its real character. I can write no more at present. As ever, your dutiful son." *Boston Recorder.*

WESTERN RECORDER.

UTICA: NOVEMBER 24, 1829.

Immense energies, of an opposite character, are now every where in motion, and it would be well to fix the eye of watchful solicitude upon their operations. Our own nation, for instance, exults at the increasing progress of civil liberty; but this is ever prone to degenerate into national immorality, licentiousness and atheism; and this very work of degeneracy, as every one must see, has been making rapid progress within these few years past. We boast of religious freedom; but this becomes, among the wicked, an occasion for the propagation of infidelity. Multitudes would even now have government renounce its original pretensions of allegiance to Heaven; and among them are men of acknowledged worth, who are unwittingly misled by the sophistry of others, or by the ties of personal interest. Even the political press, guided as it is, for the most part, by unprincipled office-seekers, edited by the heartless tools of demagogues, and patronised extensively by the unsuspecting virtuous, becomes an engine of a most fearful character. We boast, also, of the general progress of learning among the lower classes; but while half-educated men are in consequence getting the power into their own hands, and directing the public energies, the adversary of souls is busily casting poison into the fountains and streams of literature. Look at the infidel philosophy of Europe, now fast reviving; look at the neology of Germany, whose poison is spreading even in our own country; look at the latent, but not less dangerous infidelity of the novelists, whose endless productions are extensively read by almost every class of citizens throughout the civilised world. Will it be said that civil and religious

freedom are making progress in Europe? Look then at gigantic Russia, the most absolute of all governments in christendom, growing into a power which may soon rule the whole eastern continent. Look too, at the movements even in protestant countries, in favour of catholic domination, as if the deadly wound of the man of sin were even now healing. In our own land, the land of pilgrim Protestants, he boasts his hundred missionaries, his seminaries of learning, and his half million of inhabitants.

The circulation of religious newspapers forms, in some respects, a new era in the history of benevolent operations. But for some twenty or thirty of these, there are nearly half as many, whose misguided editors would fain do *service to the general cause*, by striving to neutralise their influence; and to every one of the latter, there may be a dozen weekly politicals, of a character still more deplorable. We have our Tract Societies, and rejoice in the good they are accomplishing. The adversary has his counter associations and distributors, and is getting up lecturers of either sex, in direct aid of his cause. Our Sabbath Schools are precious and powerful institutions. At present, however, they embrace but a fraction of the infantile population; while the residue, it is to be feared, are often left, more than formerly, at the adversary's disposal. Bible Societies are at this moment the glory of the protestant world; but at the same moment, millions of volumes are pouring out a flood of French atheism in Europe, which is extending to our own land. Voltaire and his associates, after having slept half a century, are now coming up out of the earth, like the pestiferous frogs of Egypt. The christian community are awakening to the claims of the Sabbath; but it is the frightful progress of anti-sabbath operations that has roused them. The progress of Temperance has become truly delightful; yet here there is evidently a great waste of the energies of the christian community. In proof of this, look at the narratives of Associations, Synods, and Presbyteries. Foreign Missions have been blessed by the outpourings of the Spirit of grace; but those in the field of Palestine have been driven out by the man of sin; and the aborigines within our own borders are even now threatened with a general removal, to the interruption of all their precious privileges and prospects. Revivals, it will be acknowledged, have greatly increased in frequency and power, within the last half century. Opposition has also been more loud, and fearless, and raging, till many a timid champion of the cross has left the field; and numbers still greater have often mistaken sides, instead of coming up to the help of the Lord against the mighty.

In view of this aspect of things, who does not see the promise of the future glory of Zion! The inhabitants of christendom are evidently taking sides. The battle has long since commenced; and the contest thickens. Who among the christian community, then, are so regardless of the signs of the times, as to desire once more an amalgamation of interests with Zion's enemies? Such persons, however insensible they are to the turpitude of their conduct, would even roll back the chariot wheels of the Almighty, and dim the rising glories of the latter day.

Ordained, on the 11th inst. by the Presbytery of Oswego, at Camden, Oneida county, Rev. *Lewis H. Loss*, to the work of the gospel ministry, and installed pastor of the presbyterian church and congregation in that place. Sermon, by Rev. Dr. Lansing, of Utica, from Jer. xxxvi, 6, 7: Consecrating prayer, by Rev. Oliver Ayer, of Sandy-Creek: Charge to the pastor, by Rev. Mr. Robinson, of New-Haven: Charge to the people, by Rev. Samuel Sweezy, of Florence. The weather and travelling were bad. Nevertheless, the house was well filled, the audience still and solemn, and the services deeply interesting.

Clinton Female Academy.—The winter term of this institution, it will be recollected, commenced on the 19th inst. This seminary, we trust, will continue to receive its full portion of patronage.

Spirit of the Pilgrims.—The number issued the present month has the following contents:—

Communications:—Thomas Hollis: On the Work of the Holy Spirit. *Reviews:*—Sermons by the late Rev. Edward Payson, D. D. *Miscellaneous:*—Parochial Lawsuits: Darracott's Farewell: Beginning of Arianism in Boston.—*Notices of recent Publications:*—An Exposition of the Old and New Testament, with practical Remarks and Observations, by Matthew Henry: The Works of Rev. H. Scougal, A. M. S. T. P. containing the Life of God in the Soul of Man, with nine other Discourses on important subjects: Christian Essays, by Rev. Samuel Charles Wilks, A. M.: The Evidences of Christianity, stated in a popular and practical manner, in a course of Lectures, by Daniel Wilson, A. M.: A Memoir of Barbara Ewing, by her husband, Greville Ewing.

Henry's Commentary, it seems, is now out of press. It must prove a valuable acquisition to any one who loves to read the scriptures systematically, and to find, at a single opening, all the material bearings of a sacred passage.

Dwight's Dictionary of the New Testament.—We understand that Mr. Dwight has been making important improvements in this useful little work. Among other things, the vocabulary is so enlarged as to embrace nearly all the important words found in the testament.

Olney's Practical System of Modern Geography.—This elementary work is highly spoken of, and we believe deservedly so, for its adaptedness to the youthful mind. See advertisement in a subsequent column. This is one of the few modern publications, which will not be too much praised for its utility. Its distinguishing traits are simplicity and perspicuity of style, united with great clearness and precision of method.

Criminal Indulgence of Curiosity.—It seems by the New-York *Infidel* Free Enquirer, that all who purchase tickets of admission to the lectures of the infamous Fanny Wright, become of necessity, by this act, contributors to the support of that journal, and to the circulation of blasphemous tracts. Let this fact be published among the honest-minded curious, and reiterated till they are made to *feel the force* of it.

The late accumulation of long articles keeps us behind-hand with our correspondents; and for a week or two, we have been obliged, also, to withhold the usual quantity of abstracts under the head of Temperance. We hope, in a little time, however, to have our columns more at liberty. Yet the subjects that have pressed themselves upon us, are far from having been barren of interest.

For the Western Recorder.

CONSIDERATIONS, &c.—No. II.

MR. EDITOR The following brief parody of the introductory remarks of the compiler of a little pamphlet, entitled "Considerations," &c. may present things in a light somewhat more in accordance with truth, than do the remarks of the compiler.

"The unusual efforts which have for some time been in progress, to influence the public mind" *against* "the institution of the christian Sabbath, the authority on which it is founded, the duties which it imposes, and the appropriate manner of its observance," as sanctioned by the great Lawgiver of the universe, "have justly attracted to that subject much of the public attention." No sooner did the friends of the Sabbath attempt, "by the force of considerations growing out of those various views, which are presented to the human mind, either from reason or revelation," to urge upon their fellow-citizens, "from the pulpit and the press," the importance of respecting the authority of God in relation to this fundamental institution of the christian religion; than infidels in principle, on the one hand, and men, who for love of gain, on the other, were strongly invited to break the Sabbath, were exceedingly agitated and enraged. "It has been thought proper," "to bring" "considerations" of the most extraordinary character "to bear" upon those, who, from reverence to the authority of heaven, and love to their country, would endeavour to promote the observance, and preserve inviolate the sanctity of the Lord's day. This ruthless spirit of opposition to God's eternal law, in the fearful methods of its manifestation, seems "likely to bring" us "at last to a pretty serious crisis," as it can scarcely fail to draw down upon us, as a people, the dread displeasure of the Governor of nations.

"In some of those" methods of opposition to the Sabbath, "there is evidently, as to the parties engaged in them," so much incongruity between their profession of respect for the Sabbath, and their habitual violation of it, as to leave little doubt that their main object is "the hope and calculation of worldly gain," and renders it not very difficult "to determine whether" their profession "is the tool of worldliness, or worldliness the tool of" their profession.—"The probability is," that their profession of regard for the Sabbath is only employed as the "instrument" and cover of their "worldliness;" while their "worldliness" will make the Sabbath the "instrument" of gain. No "observing man, it is believed," will "doubt" that in the "ultimate results" of these sabbath breaking measures, we shall find what "the last year's" experience has shown, a "well known increase" of both stage and boat lines. "It is" scarcely "necessary to allude to those obstinate and embittered rivalships," which we might suppose a deliberate determination to trample upon the authority of God, by a systematic violation of his holy day, would very naturally generate. Why should not he who contemns his Maker for the love of lucre, quarrel with his neighbour for the same reason? "Equally painful is it" to a *virtuous* mind, to contemplate "the obvious and perceptible" tendency of the sabbath-breaking measures, to separate "our whole community into two classes;" it being wholly inconsistent to suppose, and unkind to expect, that those who reverence the authority and institutions of heaven, should travel and maintain a "business" interchange with their sabbath breaking neighbours, especially in those arrangements of pecuniary enterprise which necessarily involve a violation of the Lord's day; and it being very natural further to suppose, that they would give their influence and patronage to those "stages and boats," by *whomsoever* owned, which make a public recognition of the Sabbath, by lying over on that holy day. The word of God, and our own experience and observation, justify the remark of a heathen poet. "*Facilis decensus averni*;" of which the words of the wise man are a pretty correct paraphrasis—"Evil communications corrupt good manners." On these principles, what must we expect the predominant feature in the moral character of those will shortly be, who can treat the great Creator with contempt, by impugning his authority and trampling on his laws? Who that values domestic peace, and above all reverences his Maker, will dare to risk both his happiness and his religion, by forming alliances with individuals of a "caste," upon whose minds the high authority of Jehovah exerts so feeble an influence? The intermarriage of the sons of God with the daughters of men ruined the old world; and it is doubtless with a view to the dangerous influence of such alliances, that an Apostle exhorts—"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what *part* hath he that *believeth* with an *infidel*?" If, then, the advocates of these sabbath-breaking measures, in the ill "savour" of whose example there lies a tendency to reduce the world to a state of moral putrescence, will persist in their course, what can the friends of good order and religion do, but to warn them of their guilt and danger, and by the force of *their* example, recommend and sustain the sacred institutions of the Most High? "But if" these inconsiderate men "elect to withdraw themselves within their own exclusive circle" of worldliness and sin, reckless of moral principle, and regardless of the authority of God—the friends of virtue, though they may weep in secret places over the guilt and folly of their neighbours, "must e'en be content, we fear, to sit down with the loss of their society, each standing on the strength of their own resources, sustaining their own" *responsibilities*, "and carrying" forward "their own enterprises," in full view of the retributions of eternity. "Is it" not greatly to be feared, that those who make the Sabbath the means of gain, will ultimately find that their "strength" is weakness; that their "tub" will have no "bottom" to "stand on," and that their "cistern" will hold no water?

"In the midst of this unseemly scramble" after the filthy lucre, even to the desecration of God's holy day, "the great danger evidently is," that the morals of the community will be deeply corrupted, and that this high handed and deliberate contempt of God, will terminate in creating "two deprecated classes" of men; the one "blind, relentless, scheming," hypocritical worldlings, loving gain more than godliness, while they speak flattery with their lips; the other "open and scoffing" infidels. And how can it be thought otherwise, than that "reasonable and considerate men will retire" from such society "with loathing and disgust."

It may perhaps be thought that sufficient has already been written and published on this agitating subject. "The press" has groaned under the weight of communications pouring contempt both upon the Sabbath, and the Lord of the Sabbath. Justice, from her seat of judgment in our court-houses, has witnessed the congregating of the motley multitude, met to vote the Sabbath out of society, with certain knowing ones at their head, who were "obviously pledged to purposes" of gain, which rendered it altogether undesirable to them to respect the authority of God, by keeping the Sabbath holy. "This, with the hope" that there may yet be among the number of those who are guilty of this trespass against heaven—some men whose consciences are not "scared as with a hot iron," "whose intellect is not blinded by passion," and whose love of money is not so overpowering, but that a serious review of this subject may result in a reformation—that it has been "tho't expedient" to present the public with the foregoing liberal parody on the introductory remarks of the compiler of "Considerations," &c.

Q. E. D.

☞ Notice is hereby given, that the congregational meeting-house in the town of Verona, will be dedicated on Wednesday the ninth day of December next, at 10 o'clock, A. M. The exercises will be conducted by Rev. Mr. Aikin, or Dr. Lansing.

☞ The next meeting of the Examining Committee of Clinton, will be held at the residence of Rev. Henry Davis, D. D. in Clinton, on the first Tuesday of December next, at 1 o'clock, P. M.

☞ The second quarterly examination of the Infant School in Liberty-street, will take place at the first Presbyterian Church in Utica, on Tuesday the 1st December next, at 10 o'clock, A. M. which the public are respectfully invited to attend.

At the close of the exercises, a collection will be taken up, to aid the Committee in paying the balance due for the school-house.

Nov. 24, 1829.

POLITICAL.

FOREIGN.

Peace between Russia & Turkey.—At length European advices and later accounts from the seat of war have been received. Several arrivals at New York from Liverpool, during the past week, have brought London dates to the 16th of October. A treaty of peace between Russia and Turkey, was concluded at Adrianople, on the 14th of September. The treaty is published at length in the London papers. It is very long; but a good summary of its provisions is said to be contained in the following article from the Liverpool Chronicle:—

"The treaty consists of sixteen articles, by the last of which it is to be ratified within six weeks, and is signed by Count Diebitsch, Count Orloff, and Count Fahlen. Moldavia, Wallachia, Adrianople, Silistria, the whole extent of the Balkan, from Emine as far as Kazan, Bourgas, Sizopolis, and all the places which the Russian troops have occupied in Roumelia, are to be restored to the Porte. The Pruth, from Moldavia to the Danube, and the Danube to the mouth of St. George's, will continue to form the frontier line between the two empires. The Danube is to be navigable to the merchant vessels of both powers; but Russian ships of war are not to go beyond the junction of the Danube with the Pruth. The line following the limit of the Gouriel, from the Black Sea as far as Imentia, and from thence to the junction of the Akhaltzik, Kars, and Georgia, including the town of Akhaltzik, and the fort of Koallnaluk, is to be the frontier of Georgia, Mingrelia, and other provinces of the Caucasus, united to Russia. All the countries to the southward and westward of the line, together with Kars, Erzeroum and other towns and pachalics which have been occupied by the Russian troops, are to be under the dominion of the Porte. The privileges of the principalities of Moldavia and Wallachia are secured to them. The six districts detached from Servia are to be restored, and the clauses of the treaty of Ackerman referring to Servia are to be immediately observed by the Porte.

"The 7th article claims great privileges and immunities for Russian vessels trading to Turkey, and for Russian subjects residing in the dominions of the Porte. The latter are to be under the exclusive jurisdiction and police of the ministers and the consuls of Russia; and the Black Sea, the Dardanelles, and the canal of Constantinople, are to be open to all merchant vessels of powers at peace with the Sublime Porte. An infraction of any of the stipulations in this article, without prompt redress, is to be taken as a declaration of hostility.

"By the 8th article, the Porte is to pay, in the course of eighteen months, 1,500,000 ducats of Holland, (about £750,000), as an indemnity to Russian merchants, for losses in consequence of the measures relating to the navigating of the Bosphorus at different periods since 1806

"The next article refers to the indemnity for the expenses of the war, the amount of which is fixed in a separate treaty. The Porte is to declare its entire adhesion to the treaty of July 6, 1827, concluded in London. Until the complete evacuation of the territories occupied by the Russian troops, the time for which is fixed in a separate treaty, the administration of affairs there is to be under the influence of Russia.

"The 13th article provides, that there shall be an entire indemnity for the subjects of both powers, for any thing they may have done or said during the war. All prisoners of war, on both sides, are to be set free, without ransom or condition, and furnished with means to reach the frontiers. All previous treaties and conventions, with the exception of those annulled by the present treaties, are to be carried into effect.

"By a separate treaty, the indemnity for the expenses of the war to be paid by the Porte, is fixed at ten million ducats, (about five millions sterling), to be paid in ten equal annual instalments. The indemnity to the merchants is to be paid in four instalments; on the payment of the first of which, Adrianople is to be evacuated; on the second, the Russians retreat beyond the Balkan; on the third, beyond the Danube; and on the payment of the whole sum of 11,500,000 ducats, they leave the Turkish territory."

Another very important article is, the accession of the Sultan to the treaty of the 6th of July, 1827, and the London protocol of the 22d of March, 1829, respecting the independence and limits of Greece. Immediately after the exchange of the ratifications of peace, the Porte is to appoint plenipotentiaries, who, in conjunction with those of Russia, England, and France, are to settle the execution of these treaties.—This is most fortunate for Greece, as by the protocol, of March, 1929, the larger boundary is exacted—the line from the gulf of Arta to Volo. The line running thus north of Thermopylæ, includes part of Thessaly and Epirus

The London papers have various conjectures as to the contents of the collateral parts of the treaty, which are not yet published. The Sun remarks, that if the stipulations in the absent treaties were of an honest character, they would be forthcoming with the present; but the terms in them would not square with the Emperor's *professions* of moderation; and it would be injudicious to provoke the public indignation of Europe, before the Russians are sufficiently prepared for the consequences.

The Courier, in speaking of the amount of money demanded, says it is so evidently beyond the power of Turkey to pay, though it may not, in reality, exceed the expenses incurred by Russia during the war, that there is strong reason to expect that the Emperor Nicholas, with a due regard to the consistency of his acts and declarations, and an honourable anxiety to reconcile them together, upon being satisfied that the terms imposed upon the Sultan by the plenipotentiaries are in reality too grievous, and if enforced would be equal to the destruction of Turkey as an independent empire, will himself relax them, and render them more commensurate with the power of the Porte to satisfy them.

One part of the treaty is very interesting to American merchants. It is that which declares that the Black Sea, the Dardanelles, and the Bosphorus, are to to be open to all merchant vessels of powers at peace with the Sublime Porte.

France.—The excitement against the new ministry is still continued. The inhabitants of Grenoble, or a portion of them, have petitioned the king against the ministry, against whom they make several weighty charges. Among these are, a disrespect for the charter and the liberty of the press, the support of electoral frauds, exorbitant taxation, opposition to public education, &c. &c. The following are the concluding terms of the petition:—

"France sees with horror, united in the ministry, men who were joined in its antipathies, and from whom every citizen fled who enjoyed the esteem and honour of his countrymen.

"Sire—Have pity on France and the throne; drive from it the evils with which it is menaced. To render it glorious and fortunate, France has need of the confidence of its King. Give her ministers worthy of her and yourself.

"Sire—In terminating these humble representations, permit us to assert our respect for your prerogatives. We know, before kings good from bad ministers; we know the latter by our sufferings, and kings know them only by our groans. That is a legitimate prayer which requires from heaven good kings; why should not that be the same which requires from kings good ministers."

It appears from the Journal des Debats, that the Count St. Leger de Bemposta, who has been entrusted with purchasing Greek slaves in Egypt, had obtained permission from the King of France, that fifty of the orphan children, whose parents were massacred at Missolonghi, should be educated in France. He arrived with them at Toulon, after a passage of forty-one days; but the vessel had scarcely appeared, when an order was received to transfer these youths to the *volage*, to be carried back to their own country. This is commented on, as a barbarous act an the part of the ministry, by the Journal.

Portugal.—A Lisbon date, of Sept. 16, says, no doubt is now entertained about the existence of a treaty between this government and Spain. The stipulations are of a most secret nature, because they are in collision with the treaties between Great-Britain and Portugal. Spain is authorised by the treaty to enter Portugal; and the frontier towns are to be delivered into the hands of the Spanish authorities, whenever an insurrection may take place in Lisbon.

Don Miguel is still ruling unfortunate Portugal with the iron hand of cruelty. Indignation at the oppressor, and sorrow for the subjects of his villany, are continually in the hearts of those who read of the affairs of that country. A late paper contains the sentence of the twenty-one individuals, who went from England to Portugal on board the Belfast steam-boat, in June of last year. They are condemned to be degraded from their rank, to be decapitated on the Placa-Nova, their bodies to be burned, their heads to be exposed on the sea-coast where they landed, and their property to be confiscated to the royal treasury.

The Sultan.—The mother of the present Sultan of Turkey was a French woman, of great powers of mind, and who had the singular eccentricity of desiring to become the favourite Sultana of the Grand Seignor. She went to Constantinople, and managed to get introduced to his presence, with a number of Georgian beauties, who had been sent to him as a present. Her national complexion and dress attracted his attention, and *he threw her the handkerchief*. Once admitted to his private chamber, she had no difficulty in preserving his favour and acquiring an ascendency over him. Her acquirements, contrasted with the ignorance of his other favourites, were so great, that he found, perhaps to his wonder, that a woman could have a mind as strong as a man, and that she might be the companion and adviser, as well as the slave and plaything of the fancied lords of creation. The education of their son was conducted by the mother, and as might be expected, it was of a kind more generous and liberal than that of other children of the seraglio. As he grew up, it was his desire that his future subjects should be improved in their condition; and after he became sovereign, he endeavoured to give that desire its gratification. One prominent point in the views of this great man, was to advance the condition of females, and to restore them from the degraded state to which they are subject in his empire, to that situation which the Creator of all things intended they should occupy in society. As an example which he hoped would be followed by the people, he permitted his own daughter to make visits from the seraglio, without that theretofore indispensible article, *the veil*. The progress of all nations in refinement can be easily marked by the treatment which they give to females. The Sultan was confident that if he could induce the Turks to consider women their equals, instead of their slaves, the advancement of civilisation would be rapid. How far his late misfortune may stay the progress of his schemes of civilisation we cannot tell.—*Alb. D. Adv. abr.*

Rothschild and Jerusalem.—It is stated in the last European papers, that Rothschild has gone to Constantinople, to negotiate a loan to the Sultan, amounting to 300,000,000 piastres, about *seventy millions dollars*, to be furnished in three instalments, without interest, on condition of the Sultan's engaging, for himself and his successors, to yield to Rothschild for ever, the sovereignty of Jerusalem, and the territory of ancient Palestine, which was occupied by the twelve tribes. His intention is to grant to the rich Israelites who are scattered about in different parts of the world, portions of that fine country, where he proposes to establish seigniorities, and give them as far as possible, their ancient and sacred laws. A small army will accompany him, to be formed out of the wrecks of the Jewish battalion raised in Holland, by Louis Bonaparte. ——

Gen. Diebitsch.—The great modern master of the art of war [Wellington, we presume, is meant by the London paper which relates the anecdote] is said thus to have expressed himself upon the late military operations of Count Diebitsch: "I don't know which is to be the most admired, the original plan of the campaign, or the combination of skill, courage and caution, with which it has been conducted; but this I do know that this single campaign places Diebitsch at the very head of his profession."

DOMESTIC.

Great Fire at Buffalo.—The Buffalo Republican gives the particulars of a destructive fire which broke out in that village on the morning of the 14th inst. "on the north side of Main-st. in a block of wooden buildings, two or three doors north of the bookstore, printing-office and bindery of Messrs. Day, Follett & Haskins;" which continued to rage for two hours, and destroyed the entire block of eleven buildings, occupied as stores, offices, &c. including the Journal office, book and job printing-office, bindery and bookstore, belonging to Day, Follett & Haskins; store and dwelling occupied by Col. Geo. Stow, grocer; bookstore and bindery of Sargent & Wilgus; druggist store of Dr. George E. Hayes & Co.; dwelling of Mr. Groom; attorney's office of S. Shumway; store occupied by E. Smith, saddler, and J. Kinney, grocer; jewellery store of Samuel Bosworth: exch. office of H. R. Seymour; tobacco factory of C. Athearn; store occupied by Athearn & Havens, grocers, and owned by Major John Scott; store of the same owner, occupied by Bristol & Powell; store of Abm. Larzelere, jeweller; store of S. N. Chandler; and store of R. Hargrave Lee, grocer. Whole loss, between 20 and 30,000 dollars, a considerable part of which was insured. Gen. Potter and Mr. Henry Lovejoy were severely injured by the falling of some part of a building. The Republican observes, that "among the losers, the case of Messrs. Sargent & Wilgus and Dr. G. E. Hayes, will be felt the severest; and that this is the first signal fire since the red brand of the enemy was applied to the village in December, 1813." In a card, Day, Follett & Haskins give notice, that they hope to be able to re-issue the Buffalo Journal, in the course of three of four weeks.

Virginia Convention.—This body, after a protracted debate, have at length determined, by a majority of *two*, in favour of *white* population *alone*, as the basis of representation in the Legislature; the vote being, for white population alone, 49; for population and taxation combined, 47. Much excitement prevails on the subject. Gen. Taylor, one of the most distinguished members, having been instructed by a meeting of his constituents to support the former proposition, and being in favour of the compound basis, immediately resigned his seat; but another meeting was called, and he has been requested to resume it. Mr. Monroe, having received like instructions from his constituents, has also resigned his seat. Mr. Madison voted in favour of the compound basis; and it being understood that similar instructions are in preparation from his district, it is apprehended that he will likewise resign his seat. All these gentlemen are in favour of the *compound* basis of population and taxation.

Canals.—The canal commissioners have advertised for proposals for the construction of the different sections and of the feeder of the Chemung canal, to be received until the 1st of January. The estimate of the engineers exceeds the appropriation made by the last legislature, and the proposals will not be acted on until the subject is submitted to that body.

The surveys of the engineers on the route of the Chenango and Crooked lake canals, will be submitted to the next legislature. From this it is inferred that the commissioners entertain an unfavourable opinion of these projects. In relation to the Chenango canal, we have heard that they hold the belief that artificial reservoirs of water will be necessary; and it is said that the inhabitants of the country round about where these reservoirs must be made, strongly protest against such works, lest sickness should be the consequence of them.—*Alb. D. Adv.*

Sale of Steam-Boats.—The steam-boats De-Witt Clinton and Victory, belonging to the Hudson-river steam-boat company, were sold at auction, in the city of New-York, on Thursday last; the former for $17,750, and the latter for $5000. The first cost $56,000, and the last $44,000. The low rate to which steam-boat fare between New-York and Albany has been reduced, makes the business a ruinous one to all who are engaged in it.

Remarkable Stage Accident.—On Tuesday night, about 7 o'clock, as the stage from the north was descending the hill about two miles above Lansingburgh, it being very dark, the hind wheels got off the road where the bank was about fifteen feet high; the king-bolt came out, and the hind wheels and body went down the bank, turning over twice in the fall, till it was brought up by a fence and some trees. What is very remarkable in this, is, that though there were eight passengers inside, none of them were injured beyond bruises. The body and top of the stage were completely destroyed. The two forward wheels and the horses were left in the road. The driver jumped from his seat and escaped unhurt. A passenger who was on the outside, was badly cut in the head.

Gen. Scott.—It is stated in the New-York Courier, that this officer has acquiesced in the decisions made against him as to precedence over Generals Macomb and Gaines, and has reported himself for duty.

Mr. M'Lane, American minister to England, had his first audience with the king at Windsor castle, on the 12th October. He was introduced by the Earl of Aberdeen, principal secretary of state for foreign affairs.

We are happy to be able to state, that the majority of Mr. Lawrence's family are convalescent. Mr. and Mrs. L. are yet in a dangerous situation, and it is quite uncertain whether they will ever be restored to even a tolerable state of health. That they will ever enjoy good health again, their friends have no reason even to hope.—*Syracuse Reg. & Gaz.*

A valise containing $5000, the property of E. M. Cabill, of Rochester, was taken on the 14th inst. from the New-York coffee house, William street, New-York. The valise, rifled of its contents, was found near the Five Points.

Gen. Philip Reed, of Maryland, who was distinguished as a soldier in the war of the revolution, and in the late contest with Great-Britain, died recently at his residence in Kent county.

DEATHS.

In this village, on the 19th inst. Mrs. *Mary Ann Roberts*, wife of Mr. David Roberts, aged 25. [A more particular notice will be given next week.]

On the 22d inst. Mr. *Moses Lee*, aged 46.

In Fairfield, Herkimer co. on the 31st ult. Mrs. *Anstis Chassell*, the much esteemed and pious consort of Rev. David Chassell, aged 30.

In Frankfort, on the 14th. inst. Gen. *George Widrig*, a revolutionary patriot, aged 74.

In Hartford, Conn. Widow *Desire Rockwell*, formerly of Middletown, aged 77.

In Aix-la-Chapelle, Germany, Sir *Hudson Lowe*, governor of St. Helena while that island was the prison of Napoleon, and since the subject of much unmerited abuse from the friends and apologists of the tyrant, for the firmness and vigilance which he exercised in that responsible station.

NEW GOODS.

THE Subscribers are now receiving their Winter Stock of *GOODS*, and intend to offer them at the most favourable prices to families or wholesale dealers.

Among their articles just received, are—

125 boxes and half boxes Raisins,
16 jars fresh Malaga Grapes,
10 cases West-India Preserves,
3 do. Citron,
3 kegs fresh Currants, (dried),
7 hogsheads Brown Sugar,
14 cases Lump and Loaf Do.
3 do. white Havana Do.
6 do. Canton Do.
20 hhds. and barrels Molasses,
800 gallons pure winter Sperm Oil,
40 boxes hyson, young hyson, imperial, gunpowder and black Teas, and some few chests expressly for retail, of hysonskin, warranted *better* than can be found in Utica.

Also, a very extensive assortment of DRUGS and MEDICINE, *Paints and Oil, Dye-Stuffs*, &c.

HUNT & BRISTOL, No. 109, Genesee st.

300lbs. live Geese Feathers for sale as above.

Utica, Nov. 24, 1829. 47w3

NEW GOODS.

SATIN REPS, Gros de Inds, Gros de Zeng, Gros de Berlins, Gros de Naps, fashionable colours, for Ladies' cloaks and dresses, with fringes to match—Circassian, Italian Lutestrings, Sarsnet, French Feather Flowers, &c. &c. may be found at

Nov. 17, 1829. SHEARMAN & THOMSON's.

SHAWLS, &c.

5, 6, 7 & 8-4 black, scarlet & white Merino, long and square Shawls, Lupin & Son's importation, one quarter less than before offered in town. Also, super Merino Cloths, for ladies' dresses, 6-4 wide, at 15s. per yard—are for sale at

Nov. 17, 1829. SHEARMAN & THOMSON's.

MILLINERY GOODS.

A COMPLETE assortment of Millinery Goods, of every description, for village and country trade, can be found cheap, at

Nov. 17, 1829. SHEARMAN & THOMSON's.

CARPETS, &c.

7000 Yards Kidderminster, Ingrain and Tariffville Carpets—some fashionable patterns at 6s6 per yard: 150 Carpet Rugs, from $3 to $15: 30 pieces Oil Floor Cloths: Blue, green and drab figured Floor Baize: Blue & green Table, Piano & Stand Covers—are for sale, wholesale and retail, at

Nov. 17, 1829. SHEARMAN & THOMSON's.

MOREENS.

ELEGANT blue, orange, lemon, scarlet & crimson Embossed MOREENS, with Fringes to match; for which you need look no where else, but at

Nov. 17, 1829. SHEARMAN & THOMSON's.

SHEARMAN & THOMSON have the pleasure of informing their Friends, that their Fall & Winter Stock of GOODS are now in Store, which is always the largest and most general in town.

Nov. 17, 1829. 46w3

CLINTON HOUSE, ROCHESTER.

TO be rented for a term of years, the Clinton House, in this village. For terms, apply to the Subscriber. ARISTARCHUS CHAMPION.

Rochester, Nov. 14, 1829. 46w3

IMPORTANT TO SCHOOL TEACHERS, COMMITTEES, AND OTHERS.

OLNEY'S School Geography, a practical System of Modern Geography, or View of the present State of the World, simplified, and adapted to the capacity of youth; containing numerous tables, exhibiting the divisions, settlements, population, extent, lakes, canals, and the various institutions of the United States and Europe; the different forms of government, prevailing religions, and the latitude and longitude of the principal places on the globe; embellished with numerous engravings of manners, customs, &c. and accompanied by a new and improved Atlas of eight maps, elegantly coloured, exhibiting the present empires, kingdoms and states, the principal capitals, length of rivers, height of mountains, and all the recent discoveries of Parry, Franklin, Clapperton and others.

The Publishers have the pleasure to state, that the unparalleled popularity and extensive sale of this work have enabled them, in the space of ten months, to print three editions; and they invite literary gentlemen, teachers, and others, who have not had an opportunity, to examine and test its value. Instructors who have adopted this work, have remarked, that one half the time usually devoted to the study of geography may be saved by the use of this system; and also, that a more thorough knowledge of the science will be obtained from it than from any other system in use.

The above work may be obtained, wholesale and retail, at the bookstores of Messrs. WILLIAM WILLIAMS, HASTINGS & TRACY, H. & E. PHINNEY & Co. and of the principal booksellers in the United States.

Utica, Nov. 17, 1829. 46w2

SERMONS OF LUTHER & CALVIN.

A SELECTION of the most celebrated Sermons of M. Luther and J. Calvin, principal leaders in the protestant reformation; never before published in the United States; to which is prefixed a Biography of their Lives: Just received, and for sale, by HASTINGS & TRACY. *Nov.* 17, 1829.

SUNDAY SCHOOL BOOKS.

JUST received at the Depository of the American S. S. Union, No. 145, Genesee street, a general supply of the Society's Publications. Schools and Auxiliary Unions can avail themselves of an extensive assortment of the Parent Society's Books, from which to select School Libraries, and replenish their Depositories.

NEW WORKS.

Lives of Adam Wallace and Walter Mills, by the author of Wishart, Wishart; Let it alone until To-morrow, or the Life of Robert Benton; Parting Advice to a Youth, on leaving a Sunday School; Monument of Parental Affection to a dear and only Son; Rowe's Exercises; Obookiah; Ruth Lee, by the author of Wild Flowers; Life of Legh Richmond; Do. Sam'l Pearce; New Testament in paragraphs, by James Nourse, A.M. octavo; Helps to the Gospels; Alexander's Evidences; Union Questions, 1 & 2 vols.; Lessons, printed in large type, on sheets and cards, for the use of Infant Schools; Reward Tickets, with Scripture Texts; Picture Reward Tickets, with a Hymn.

Also, Miscellaneous Books, useful for S. School libraries and families.

All communications for the American S. S. Union may be addressed to the Agent of the Am. S. S. Union, No. 145, Genesee street, Utica. *Oct.* 20, 1829.

ETNA INSURANCE COMPANY,
OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against

Loss or Damage by Fire,

at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford*, 1829. 37

SHEEP-SKINS.

WANTED, a quantity of tanned SHEEP-SKINS, suitable for Bookbinding.

Oct. 27, 1829. HASTINGS & TRACY.

POETRY AND MUSIC.

TO AN ORPHAN CHILD.

Thou hast been rear'd too tenderly,
Belov'd too well and long,
Watch'd by too many a gentle eye;
Now look on life—be strong!

Too quiet seem'd thy joys for change,
Too holy and too deep;
Bright clouds, thro' summer skies that range,
Seem oft times thus to sleep:

To sleep, in silvery stillness bound,
As things that ne'er may melt;
Yet gaze again; no trace is found
To show thee where they dwelt.

This world hath no more love to give
Like that which thou hast known;
Yet the heart breaks not; we survive
Our treasures, and bear on.

But oh! too beautiful and blest
Thy home of youth hath been;
Where shall thy wing, poor bird, find rest,
Shut out from that sweet scene?

Kind voices from departed years
Must haunt thee many a day;
Looks that will smite the source of tears,
Across thy soul must play.

Friends, now the alter'd or the dead,
And music that is gone,
A gladness o'er thy dreams will shed,
And thou shalt wake alone.

Alone! It is in that deep word
That all thy sorrow lies:
How is the heart to courage stirr'd,
By smiles from kindred eyes!

And are these lost? and have I said
To aught like thee—be strong?
So bid the willow lift its head,
And brave the tempest's wrong!

Thou reed! o'er which the storm hath pass'd,
Thou shaken with the wind,
On one, one Friend, thy weakness cast,
There is but one to bind.

Thanksgiving Anthem: By a member of the Handel & Haydn Society. Richardson & Lord, Boston, 1829.

The words of this anthem, "O, praise ye the Lord, all ye his people," &c. are well adapted to the purposes of song. Most of them, containing motives and exhortations to induce the worshippers to engage in their delightful employment, are such as the Psalmist addressed to the people; and are therefore to be considered somewhat as a preparative to worship. But the last strain—"We praise thee, O Lord, and glorify thy name forevermore," is of a different character, and requires the soul of the worshipper to be immediately engaged in offering praises to the Highest in his sanctuary. The author appears to have noticed this arrangement of the words, and to have managed his composition accordingly, employing many verse and symphonic phrases in the body of his anthem, and reserving the full chorus for the last strain. The composer is evidently well acquainted with the laws of harmony; but his production now before us, is distinguished chiefly for chaste simplicity. It is well calculated for singers who have not enjoyed great opportunities of improvement; and we presume was written more especially for their accommodation. For such purposes it will doubtless be found useful.

Inquiries are often made of us respecting the forth-coming edition of Musica Sacra. It is now nearly out of press, and will appear in a few days. The work will contain considerable new matter, and among other things, several pages of chants, arranged for four voices, with organ accompaniments. Several anthems and set pieces, besides plain tunes for ordinary purposes, not before offered to the patrons of this work, will now be found in its pages. Unusual labour has been bestowed on the edition, the result of which, it is hoped, will tell on the utility of the work.

For the Western Recorder.

CIRCULAR.

The Executive Committee of the American Tract Society feel constrained, in duty to the interesting cause committed to their management, to spread before the christian community a view of the present state of the finances of the Society, and to appeal to them for the aid that is necessary for prosecuting its arduous work.

At the last stated meeting of the Committee, the Society's treasury was entirely empty; members of the Committee had been of late frequently compelled to raise considerable sums, on their own personal responsibility, to meet demands for paper and printing; and they were, at the time of the meeting, under personal obligations for $7,904 96, to be paid previous to January 1; and for the further sum of $7,488 82, to be paid previous to the first of April following; making a total of $15,393 78, which must be paid previous to the last mentioned day, exclusive of the expenses necessarily to be incurred in the Society's operations in the intermediate time.

For *the valley of the Mississippi*—in sustaining the Society's faithful travelling agents; in the grant of more than 1,300,000 pages of tracts for gratuitous distribution; and in sending into that country upwards of 20,000,000 pages of tracts, on sale at cost—the Committee have, within one year, expended not far from *twenty thousand dollars*. Of this amount, it is pleasing to them to state, that there has been received from the west, during the year, chiefly in payment for tracts, the sum of $11,813 41; besides which there has been contributed to the Society, during the same time, in donations expressly for the valley of the Mississippi, $691 36. But the receipt of both these sums united, leaves *a draft upon the Society's treasury, for tract circulation at the west, during one year, of upwards of seven thousand dollars*. The Committee have been and will be called to make large expenditures for other destitute portions of our country, especially at the south; for circulation of tracts in Greece, in Burmah, and other foreign parts; for procuring stereotype plates and engravings; increasing the number of the Society's publications, and the stock of tracts in the general depository; giving credits to feeble auxilaries; and in various ways extending the interests and usefulness of the tract cause.

It will be apparent to all, that with no permanent funds whatever, with an exhausted treasury, and such heavy responsibilities already resting on members of the Committee, the Society's operations cannot be continued on their present scale of extent without very liberal contributions to its funds; and yet the Committee state, with pain, that the amount of donations within the last quarter has been less, by the sum of $2,553 08, than in the corresponding quarter of the last year; and that the whole amount of donations expressly given for the west, during the last three months, is only $31.

At the same time, in every other respect except that of pecuniary supplies, the motives to proceed vigorously in every department of the Society's operations were never more powerful than at present; and it would therefore greatly afflict the Committee to be compelled to curtail them. They have given evidence of their reluctance to do so, by *commissioning within the last four weeks three additional travelling agents*, raised up by Providence to enter into the wide field already referred to in the valley of the Mississippi. The dearth of qualified ministers of the gospel in that portion of our country; the alarming progress of vice, infidelity and soul-destroying error; the destitution of the young of the means of religious knowledge; the facility with which some portion of gospel truth may be conveyed by tracts, *without delay*, to all; the readiness manifested by Christians at the west to co-operate in this work; and the divine blessing which has been shed down upon the Society's past labours in that region; all urge the Committee, instead of desisting from their prosecution, to pursue them with undiminished zeal, under a confident trust, that He, who first incited the hearts of his people to engage in this labour of love, will continue to it his gracious support, and that the friends of the Redeemer will renew their exertions in its behalf.

To incite them to promptitude of action in the extremity which has called forth this address, the Committee add a few brief extracts from their recent correspondence.

"I rejoice," says a faithful agent at the west, "in the prospect of your sending us another fellow-labourer in this wide field.—Let him come and see *the need of light, and the pleasure with which it is received*, and if he loves God, and feels for the souls of men, he will do all he can do, to advance this cause."

"I feel," says another, "that the efforts I am here making to spread the gospel, will cause a new string in the harps of glory to be struck, even while eternity rolls on; and that, should I be permitted, through boundless grace, to sit down on the right hand of our Emmanuel's throne, a retrospect of these efforts will cause a new thrill of joy to vibrate forever in my breast."

Another says, "*I expected*, that the good seed we have sown would show fruit *in the great day*; but God has already blessed our efforts. Numbers, in this and the adjoining county, are now asking the way to Zion, and crying out in earnest, What must we do to be saved?"

A most successful agent in the southern part of the valley, after stating its lamentable destitution of the means of grace, and especially the great dearth of ministerial labour, says—"In view of all these facts, who can fail to see the immense importance of furnishing this whole country with *tract preachers*, as *almost the only* means of salvation with which they can now be supplied? May God," he adds, "deliver his churches from the guilt of abandoning this most important and needy section of our land!"

"In my seclusion here in these western wilds," says a gentlemen residing far beyond the Mississippi river, "my heart, at times, is ready to sink within me, at *the slowness of evangelical movements towards poor, neglected, unknown Arkansas!*"

Such is the character of the appeals made to the Committee from the country west of the Alleghany, already embracing between 4,000,000 and 5,000,000 of our population, and soon to constitute the majority of the inhabitants of this great and growing community.

The Committee feel, that the God of all mercy and grace has laid upon them a most solemn responsibility; that the glorious Redeemer of sinners urges, by clear indications, the duty of spreading, in greater numbers, these messages of salvation through his atoning blood; and that the Holy Spirit, whose gracious influences have given so much effect to their perusal, will, in answer to prayer, continue to bless them, to the endless felicity of multitudes of our fellow-men. No obstacle presents itself to the most enlarged and liberal efforts, but the want of pecuniary means. The extent of this want the Committee have fully and candidly stated. It is great; it is urgent; it is immediate; it presses on the hearts of the Committee; and they now appeal to the friends of Zion for the aid that is essential to the prosperity of this cause, trusting in Him who holds all hearts in his hands, that it will be promptly and cheerfully bestowed.

The Committee would suggest to all the Society's auxiliaries to make their *donations* as large, and to forward them as early as practicable; and in case any thing is now due for tracts, to make remittances without delay.

They hope also, that many individuals, male and female, will be induced to contribute *their own personal donations*, according to their ability.

Particularly would they invite ladies of all evangelical congregations friendly to the Society, to unite in *constituting their pastors directors or members of life.*

They would also bespeak the active co-operation of the friends of tracts, in diffusing these portions of truth, by the systematic monthly distribution, or otherwise, as Providence shall afford them the opportunity; and above all, would they entreat the prayers of those who have an interest at the throne of God's grace, for wisdom to guide the Committee in every emergency, and for his blessing on the Society in all its extended interests and concerns.

By order of the Executive Committee of the American Tract Society.

JAMES MILNOR, *Chairman.*
WM. A. HALLOCK, *Cor'g Sec'ry.*
New-York, November, 1829.

NOTE.—$20 constitutes a life member; the addition of $30, or $50 paid at one time, a life director. Remittances should be addressed to William A. Hallock, corresponding secretary of the American Tract Society, No. 144, Nassau street, New-York.

LITERARY AND SCIENTIFIC.

THE JOURNAL OF HEALTH.

CONDUCTED BY AN ASSOCIATION OF PHYSICIANS.
Health—the poor man's riches, the rich man's bliss.

The primary object with the conductors of the Journal of Health, is to point out the means of preserving health and preventing disease. To attain this, all classes and both sexes shall be addressed, in a style familiar and friendly, and with an avoidance of such professional terms and allusions as would in any way obscure the subject, or alarm the most fastidious. The fruits of much reading, study, and careful observation, shall be placed before them, so arranged and applied, as to conduce most efficaciously to their bodily comfort and mental tranquility. To whatever profession or calling they may belong, the readers of the Journal will find precepts susceptible of valuable application.—Air, food, exercise, the reciprocal operation of mind and body, climate and localities, clothing and the physical education of children, are topics of permanent and pervading interest, with the discussion and elucidation of which the pages of the work will be mainly filled.

RECOMMENDATION OF THE WORK.

We approve of the plan on which the publication entitled the "Journal of Health," is conducted, and believe that it is calculated to be useful, by enlightening public opinion on a subject of high importance to the welfare of society. The numbers which have appeared, evince talent, and may be viewed as a pledge of the continued usefulness of the publication, while conducted by its present editors. We, therefore, feel no hesitation in recommending it to public patronage.

N. CHAPMAN, M. D.
WM. P. DEWEES, M. D.
THOS. C. JAMES, M. D.
WM. E. HORNER, M. D.
THOS. T. HEWSON, M. D.
FRANKLIN BACHE, M. D.
} *Professors in the University of Pennsylvania.*

[Signed also by the Provost of the University of Pennsylvania; and by all the Rectors, Ministers and Pastors of the Episcopal, Catholic, Presbyterian, Congregational, Baptist and Methodist Churches in Philadelphia.]

In addition to the above, the names of a number of highly esteemed members of the different professions, who are subscribers to the work, might be adduced as expressive of the estimation in which it is held. With one voice, the public press, from one end of the continent to the other, has spoken of the Journal of Health in terms of unequivocal commendation.

TERMS.

The JOURNAL OF HEALTH will appear in numbers of 16 pages each, octavo, on the second and fourth Wednesdays of every month. Price per annum, $1 25, in advance. Subscriptions and communications (post paid) will be received by JUDAH DOBSON, agent, No. 108 Chesnut-street, Philadelphia.

Subscribers at a distance will discover, that the difficulty in remitting the amount of a single subscription will be obviated by any four of them sending on five dollars to the agent. Those to whom this may not be convenient, can receive sixteen numbers of the work, by remitting a dollar to the same person.

The Journal of Health, including index, will form at the end of the year a volume of 400 pages, octavo.

AGENTS.—*J. Dobson*, 108, Chesnut-street, Philadelphia: *W. & J. Neal*, Baltimore: *Wm. Burgess*, 97, Fulton-street, New-York: *Carter & Hendee*, Boston; and in most of the towns in the United States.

WEBSTER'S DICTIONARY.

It is generally known that this colossal and invaluable work has, with the approval of the author, been abridged by Mr. Jos. E. Worcester, a gentleman well known and highly esteemed in the literary world; so as to bring it within the reach of men of limited pecuniary means. The large work, 2000 of which sold in about three months, cost $20; the abridgment, a large imperial octavo of about 1100 pages, and embracing many thousand more words than either Johnson's or Walker's, is sold at $6, by the agent in Boston. It is printed on an elegant type, fine paper, and substantially bound. This work, having received the highest commendation from British and American Reviews and Periodicals, is at an immense remove from deriving any benefit from our feeble praise. An American work, and declared by British writers to be the best in the English language, it ought to be found in the library of every scholar, and even of all who are accustomed to appeal to a dictionary for instruction and authority. As there are thousands of words used in this country, which were not in use in the days of Johnson, and very many which at present are not used in England, this work may justly be considered the most correct and perfect help to a right knowledge of our language now extant. *New-Bedford Record.*

BOOKS IN THE CHEROKEE LANGUAGE.

One thousand copies of the gospel of Matthew in the Cherokee language, and in the new characters of Guess, have been printed at the national Cherokee press, at New-Echota. The translation was made by Rev. S. A. Worcester, the missionary of the Board stationed at that place, assisted by Mr. Boudinot, the editor of the Cherokee Phœnix. A very large portion of the members of the mission churches, and of the adults generally, in the nation, are now able to read this portion of the holy scriptures.

A small collection of hymns, consisting of thirty-three, designed to aid in religious worship, have been prepared by the same persons, and printed in the same language and characters.—*Herald.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$152 00a	Sole, oak tanned, lb	19a22
Pearl	152 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	12 00a12 50
Live American, lb	35a36	—— prime	9 50a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 25a5 37	Havana, white, lb	12a14
Western (canal)	5 62a5 75	—— brown	9a10
Rye flour	3 50a3 75	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow,*	
—— western	1 15a1 17	American, lb	6 1-2a7
Rye	67a	*Teas,*	
Corn, north yellow	62a65	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	55a56	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	3-4	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh - -	5
Chenango - -	do	Brownville - -	do
Rochester - -	do	Silver-Lake -	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County -	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara -	broken	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
Farmers', Belchertown	do	Farmers & Mec.	do
All others - -	1-2	Lancaster -	do
Connecticut.		St. Clairsville -	do
Norwich Bank -	par	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - -	do	Columbus -	do
Thames - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.
Utica, August 18, 1829. 33

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.
Utica, Dec. 16, 1828. 51

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.
SMITH COPELAND.
Utica, July 6, 1829. 27

CHRISTIAN ALMANACK, FOR 1830.

THIS valuable Publication is now ready for delivery, at the Depository of the American Branch Tract Society, No. 145, Genesee street, next door above the Great Western Museum. Auxiliary Societies and individuals, who design to supply themselves, are reminded that the work is prepared thus early, to give ample time before the opening of the new year, to have it circulated extensively. All orders addressed to EDWARD VERNON, Agent, No. 145, Genesee street, Utica, will be promptly executed. Terms—*Cash*—To Auxiliary Societies, or to individuals to sell again, $3.50 per hundred. *August* 19, 1829. 33

HITCHCOCK'S
NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headache, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. ☞ Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 46

SWELLED NECK,
KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.
"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of
5 WARNER & HARVEY, UTICA.

ODONTICA,
A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

MARSHALL'S AMBROSION.
PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier of the blood.* From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility; Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation, from a highly respectable physician of this village, and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

UTICA, *August,* 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.
NEWEL SMITH, Physician & Surgeon.

NEW-HARTFORD, *July,* 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly.* Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.
JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.
SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Messrs. WILLIAMS & Co. H. STORRS & Co. Dr. M. HITCHCOCK, and Mr. A. HITCHCOCK, Druggists, Genesee street: Dr. NEWEL SMITH, and the Proprietor, Liberty st. opposite the Clinton House, Utica, where he has established himself. Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it. 34
August 25, 1829. G. MARSHALL.

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street. *Utica, Aug.* 4, 1829. 31

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.
Utica, Oct. 27, 1828. 44

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads. Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families,* and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy,* in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to
NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.
☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street
August 25, 1829. 34

Who wants to see, when 100 *years old?*

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES,* some of which are marked or one hundred, and to be sold at *No.* 38, Genesee street. *Utica, May* 22, 1829. 21

DR. STERRY'S HAIR REGENERATOR,
AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recomm